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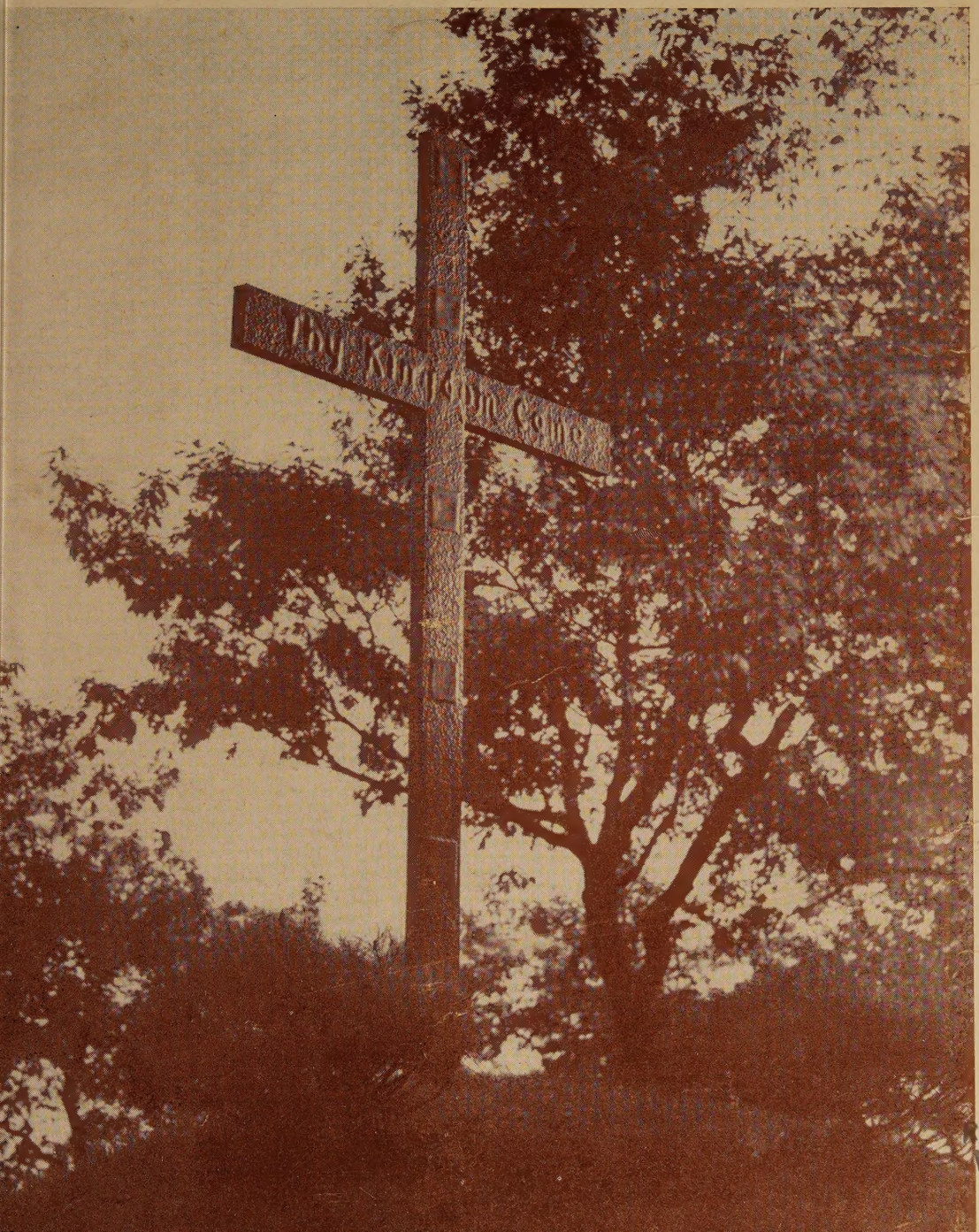

The Church Can Win Youth

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The International Journal of Religious Education

is the official publication of The International Council of Religious Education
203 N. Wabash Ave., Chicago 1, Illinois
which represents 40 Protestant denominations and 31 state councils in North America co-operating in Christian education.
Roy G. Ross, General Secretary.

EDITORIAL, CIRCULATION AND ADVERTISING OFFICES

203 N. Wabash Ave., Chicago 1, Illinois

SUBSCRIPTION RATES

One year, $2.00
Two years, $3.60
Three years, $5.00
Three or more copies in one order to separate addresses, each $1.85
Clubs of five or more copies to one address, $1.65 each
Single copy, 20 cents.
Same rates to foreign countries.

Articles and other materials herein express the views of the writers. Except in editorials they do not necessarily state the views of the Editorial Board; nor do they express the policies of the International Council of Religious Education except as they state official actions of the Council. Contents of previous issues of the *International Journal of Religious Education* are given in the Education Index in your public library.

PUBLISHED MONTHLY, EXCEPT AUGUST, BY THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION. Entered as second class matter January 7, 1943, at the post office at Chicago, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in the Act of February 28, 1925, embodied in paragraph 4, Section 538, P. L. & R., authorized January 7, 1943.

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International Journal of Religious Education

SEPTEMBER, 1946

Cover Picture

Hand tooled copper cross at Conference Point Camp, Lake Geneva, made by delegates at a youth conference. Photograph by *Harold L. Phillips*

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No one can serve two masters;
for either he will hate the one and love the other;
or he will be devoted to the one and despise the other.
You cannot serve God and Mammon. (Matthew 6:24)

My choice of masters

For this day and the days to come I crave but one boon of thee, my Lord:
the courage to decide who is to be my master.
Grant me the vigor of a clean-cut choice.
Enable me to draw a sharp line between the things I am to do
and those I am not to do.

Sharpen thou the insight of mind and heart
That will cause me to say boldly:
these things I will read, and these things I will not;
this way I will play my game and that way I will not;
in one manner I will do my work and the other I will not.

Grant me the grace to make a sharp and stern decision.
Enable me to accept its joys unspoiled
and its costs without complaint.
Teach me the truth behind thy ancient Word,
"Why halt ye between two opinions?"
Amen.

From Young People's Prayers
by P. R. Hayward, Association
Press.

The church can win youth

THE WORLD MISSIONARY CONFERENCE at Madras in 1940 stated that there were more non-Christians in the world then than ten years before and that the increase in membership had not overtaken the increase in population.

A study of young people in Maryland found that for Catholics ninety-three per cent are members of some church and seventy-five per cent attend church weekly, while the figures for Protestants are sixty-nine per cent and thirty-nine per cent.

A study on "Where Do Students Lose Religion" implies that they begin to lose their religion in high school.

These and many other facts are part of the reasons behind the powerful drive in evangelism now under way in Christian education. On the inter-church level this has expressed itself in the National Christian Teaching Mission. This impulse has taken a number of directions. One of the most dynamic and fruitful of these lies in the field of youth and is expressed in many phases of church work and interest.

The *Journal* makes this interest in youth evangelism the motif of this issue. As will be seen, youth evangelism moves forward in many sections on a broad front. Holding the center of this line, so to speak, is the emphasis on evangelism, one of the three emphases in the program of the United Christian Youth Movement for 1946-47. The special articles this month have been prepared in close cooperation with the Directors of Young People's Work of the Council.

As the Christian Youth Conference of North America said in 1944. "An institution as wonderful as the Christian Church ought to be shared (to) reach unchurched young people with the urgency of the Christian gospel and enlist their services in the Christian task."

EDITORIAL BOARD

Sharing His way

By Isaac K. Beckes

The United Christian Youth Movement sponsors several projects in community emphases for youth evangelism

EVANGELISM is fast regaining its rightful place at the center of the church's task. In so far as it is concerned with persons and interpreting the Christian evangel to them as the major function of the church's ministry, it is good. In so far as it is simply an effort to herd people into the institutional corral, it is a prostitution of the church's task. But, for better or for worse, practically every Protestant denomination is just finishing or just projecting a great evangelistic emphasis.

This interest in evangelism is not confined to denominational programs in service of local churches, for denominational leaders know that the work of the local church in the community is important. The community's temper and the extent of its secularization are important factors in the success of the local congregation. So, there is an increasing emphasis upon community evangelism. This is particularly true in the youth field, where non-denominational agencies have already accumulated a substantial body of supplementary experience. Responding to this long overdue sense of urgency concerning the need for community projects of evangelism for youth, the United Christian Youth Movement has now for the second year projected a major emphasis on the winning of youth to Christ, and has moved rapidly to gather experience in conducting such projects that is both evangelistically and educationally sound.

Immediately, when community projects in evangelism are mentioned, there is an inclination to think in terms of mass meetings. And to a large degree youth mass meetigs are characteristic of the present emphasis. Protestantism has passed through a decade when youth mass meetings were opposed by the average church leader either on the grounds of being poor educational technique or being disruptive of the program of the local church. Denominational and interdenominational mass meetings were once so numerous that this reaction was justified. However, it is now clear that large community gatherings of youth where the message and task of his church is interpreted have educational values formerly overlooked, and it is also clear that wisely planned and carefully interpreted community gatherings for Christian youth can actually strengthen the work of the local church.

Why community projects

In the first place, cooperation to achieve common goals in the spirit of the ecumenical church today is the mood of Christian youth. By the thousands they have adopted the principle that if Christian love means anything, it means Christians must find ways of making a united impact on community life. The premise is so essentially true that adult leaders who hinder this cooperation in the name of institutionalism or even historic dogma may expect to be discredited as these young people come into church leadership.

Secondly, young people respond to the drama and fellowship of community effort. They are accustomed to community emphasis in almost every other phase of their lives. Divisiveness among churches has given a sense of isolation not consistent with the great affirmations of a dynamic Christian faith.

Again, united effort in the field of evangelism helps create a receptive mood for the Christian Gospel. It helps bring religious activity and thought into the center of community life, and make the Christian interpretation a norm for youth's decisions on contemporary problems. The individual church approach to evangelism unaided by

Bauer-Cotterell

Church young people are striving to reach those who are unchurched.

community emphasis makes it almost inevitable that secular forces will dominate the basic community thought and norms of behavior.

Newspapers, radio stations, and other public channels of communication can give far more adequate and wholehearted support to community projects than those of individual churches and leaders. When evangelism becomes a community concern and not the concern of a small segment of community life, it is news.

Finally, when the churches stand together and are wisely led, youth serving agencies and public schools can give support to evangelistic projects in numerous ways. The church makes a mistake when it assumes that the youth agencies and the public school are not concerned about the commitment of youth to Christ. Their support is needed and important, but can only be had through a sound community approach.

What community projects

The United Christian Youth Movement makes no effort to fit every community into a stereotyped project of youth evangelism. Rather it is interested in helping each community develop the type of project that will best reach its youth. It is anxious to see local communities take major responsibility for developing their own projects. Projects directed solely by national offices, at best, are limited to major cities and are temporary in character. Bringing the Christian gospel to youth is a permanent obligation for the churches of every community and dependent finally upon the leadership within the community itself.

In general, the projects recommended by the Movement fall into three groups: the Christian Youth Crusade, the Religious Emphasis Week, and the High School Mission. The Christian Youth Crusade type of project developed successfully at Dayton, Ohio, and Naperville, Illinois, consists of a continuous series of mass meetings. In Dayton there were eighteen Saturday night gatherings. The program varies widely from night to night, but includes good music, worship, an interpretive message, the element of the dramatic combined with reverence, beauty, and the call to commitment. It is a type of program adjustable to longer or shorter periods and to the needs of the community.

The Religious Emphasis Week has been used widely by literally dozens of communities and to good effect. It centers the intensive effort into one week, and lends itself to a variety of program types. The High School Mission takes the Religious Emphasis Week into the high school. It has been used most widely and with substantial success by the Youth Department of the Missouri Council of Churches. Care and wisdom must be exercised in developing such a program in the schools. Smaller communities where there is a homogeneous religious outlook adapt it most easily. In some communities, it may be desirable to make an interfaith approach. No specific call to commitment is possible in a High School Mission, and broad religious and moral principles must be emphasized. Yet, these missions offer a splendid opportunity to reach all the youth of the community with a religious message, and to face the young people with the issues of life. Guidance material for the development of all three types of these projects is available.[1]

The call to prayer

Community youth projects of spectacular and temporary nature by themselves do not constitute good educational evangelism. The UCYM emphasis includes a still deeper and more continuous phase to support both the community projects and the effort of the local church.

In a very real sense successful evangelism is the response of God to the yearning in the hearts of his children for the welfare of their brethren. Therefore, dynamic Christian evangelism must be undergirded by prayer. *The Call to Prayer* is a call for daily prayer to 3,000,000 Protestant youth to seek power through communion with God for winning others to Christian commitment. The pledge is, "In answer to the Call to Prayer I will join with three million other Christian young people in a pledge of daily prayer: (1) that young people will be won to the church, (2) that the work of my church will be revitalized, and (3) that the revitalization shall begin with me."[2]

Beyond this call the Movement has set the goal that every Christian young person shall participate in a church school class, a service of worship, and a youth fellowship each week through 1946-47. Still further, it urges every church to develop at least one *fellowship cell* to support its evangelistic emphasis.[3] In many places where young people have earnestly joined in these prayer cells spiritual power has resulted. Their success is too widespread for them to be any longer considered experimental. The prayer cell

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[1] *Community Projects in Youth Evangelism* 5c each, $4.50 per hundred. *The Christian Youth Crusade* 3c each, $1.65 per hundred. *Religious Emphasis Week and High School Missions For Young People* 3c each, $1.65 per hundred. *Youth Community Card* 2c each, $1.35 per hundred. Order from the United Christian Youth Movement, 203 N. Wabash Avenue, Chicago 1, Illinois, or agencies.

[2] *My Commitment to Prayer* 2c each, $1.35 per hundred, available from United Youth Movement, 203 N. Wabash, Chicago 1, Illinois. *Calling Youth to Prayer* 3c each, $1.65 per hundred.

[3] *Spiritual Power Through Fellowship Cells* 20c each, United Christian Youth Movement. See article "Strong Meat for Growing Christians" in this issue.

contains the potentialities of a great prayer movement to undergird the evangelistic task of the youth.

A cooperative community program

Certainly, community projects of evangelism should be cooperative. That is, all the churches in the community should have a part in planning and developing the project. If there is a council of churches or ministerial association, the youth project should be under its supervision. Too many so called interdenominational projects in evangelism have been neither interdenominational nor cooperative. They have been open to interdenominational participation only in attendance and financial support, not in sponsorship or planning.

Young people themselves should take a leading part in planning and directing the program. Adult leaders can render a service in counseling and in carrying out the difficult administrative details. There is a tendency among adults to plunge ahead and plan projects for youth. Many of the popular projects in youth evangelism are not for youth but adults, and adults constitute most of the regular audience.

Finally, community projects of youth evangelism must secure the cooperation of local churches to follow through in relating new recruits to the ongoing Christian task. This is the acid test of the project. There is little use to cut the harvest and leave it to rot in the field. Sound educational evangelism requires that local churches make the effort to include the new recruits into their fellowship. Pastors are obligated to counsel personally with every recruit to be sure that he understands his place in the Christian fellowship.

Community programs of evangelism are not to be considered easy ways of relieving the church of its educational ministry to youth. Churches have too long whined because young people will not submit to their traditional patterns. Young people are not made for churches. Churches exist to minister to young people, to live thrillingly in the Way, to challenge the world with His Gospel, that young people will be won to the Kingdom. Most churches are not yet willing to pay the price for young people. No spectacular, glamourized program can ever replace the hard daily routine of the evangelistic follow through that makes the church's ministry personal and salvation real.

The church can win youth

"The best Saturday night in town!"

By Irva Jane Sampson*

IT WAS A THRILL to us in Dayton to be selected as a "proving ground" for a new type of cooperative youth work in a community. This was the Christian Youth Crusade, a series of mass meetings which we held during the winter of 1945-46.[1] These were in preparation for the larger movement being undertaken this fall and winter. We are glad to know that word of what we did has been spread far and wide, as well as to respond to the request to make our experiences known to many others.

How the idea started

It is important to remember how the idea of such a Crusade was born. National youth directors of the various denominations, meeting as the Committee on the Religious Education of Youth of the International Council of Religious Education, wanted to strengthen the work of Protestant churches in service to youth. They sought a program of youth evangelism that would be cooperatively controlled, and geared to the local churches. They decided to experiment, if possible, in Dayton, Ohio.

In June, Dr. Isaac K. Beckes, youth work director for the International Council, drew up a tentative outline, and sat down with leaders of the Church Federation of Dayton and Montgomery County, and with members of the Christian Youth Council. After much discussion they agreed to the original outline which he presented. If the results would be of significance not only to us but to other communities we could not do less than try. The ministers discussed and approved the plan in September.

Preliminary plans

Where to hold the rallies! We finally settled on St. John's Evangelical and Reformed Church, within walking distance of downtown. It had a circular auditorium that would seat 1100, and had an ample stage at one side. There were also facilities for recreation and discussion groups.

Leaders for the rallies was the next big item. The most important person was the Master of Ceremonies, whose job it would be to create the friendly, informal spirit, to tie all parts of the program together smoothly, and to give the closing Call to Commitment. The Ministerial Association elected the Rev. Harvey C. Hahn as the pastor they felt was best fitted for the job. The song leader was a young college freshman. He was an instant success with the young people, not only because he was handsome and had a contagious smile, but because he was *one* of them. His accompanist at the organ and piano was a local seminary student with a keen, witty personality. These were our "Big Three." They held the series together and were the center of much interest and loyalty.

For protection in case we should not be able to cover rally expenses through offerings, we secured underwritings

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* Director of Youth Work, Church Federation of Dayton and Montgomery County in Dayton, Ohio.

[1] The Christian Youth Crusade is one phase of Emphasis One of the United Christian Youth Movement for 1946-47. For full information about these emphases see the article by Dr. Beckes in this issue and the bulletin, "Youth United for Christ," by the U.C.Y.M., 203 N. Wabash Ave., Chicago 1, Illinois, or agencies.

of $250.00 each from the Y.M.C.A. and the Christian Laymen's Council. The Church Federation pledged itself to an underwriting of $1000.00.

Publicizing the meetings

We were now ready to start building an audience. Getting material into churches would be simple, but we would have to reach the unchurched in other ways. We found that public schools and youth agencies of the city, such as Boy Scouts, Girl Scouts, Camp Fire Girls, and Girl Reserves, could not actively promote a Protestant program because of their interfaith groups. However, they did help in other ways. County schools were able to cooperate more fully.

Several weeks before the opening of the Crusade we invited the heads of daily newspapers and radio stations to be our guests for lunch. On the following day we met with editors of the weekly papers published for labor unions, Wright Field, neighborhoods, and Negro residents. In this way we familiarized ourselves with deadlines and the ethics of handling news.

Besides sending out news releases each week, accompanied by cuts or mats, we ran advertisements in the three daily papers at least once a week. The publicity schedule also called for advance folders, posters, and weekly leaflets to be sent in quantity to churches, county schools, youth centers, Girl Reserve and Hi-Y clubs, draft boards, USO and the Soldiers' Service Club. An additional means of publicity was furnished by the young people themselves who went out as speakers to churches and luncheon clubs.

On Tuesday before the first rally there was an Opening Dinner which 300 persons attended. Community leaders from the Chamber of Commerce, social agencies, labor unions, Community Chest, and other groups were our guests. The others present were largely pastors, their youth workers and young people, and interested lay men and women. It was an impressive evening, complete with a speaker and with dinner music!

The rallies take shape

With publicity planned, we faced the real job of living up to expectations by providing a program that would be the "Best Saturday Night in Town." At first a Program Committee made up of young people laid the plans. Later the programs were planned and carried out by key young people from a different denomination each week.

That first Saturday night we watched the pews fill up. More came than any of us had secretly imagined, and for eighteen weeks they continued to come. This will give you some idea of the numbers and ages of those who came:

Largest single attendance	921
Number registering	1955
Total individuals attending	4771
High school attendance	43½%
Business age attendance	31%
Intermediate attendance	3½%
Adult attendance	20%
Churches represented	151
Denominations represented	29

Each week we sent a "Round Robin" postcard to every person who had registered. They grew to watch for it with its bits of humor and drawings. This and similar jobs required a full-time secretary, as well as a full-time director who carried on correspondence, met with committees, and coordinated plans.

Music played an important part in our rallies. Each week a large high school or college chorus appeared, singing both secular and sacred numbers. With the help of hand made song slides we did group singing of great hymns, spirituals and some choruses. A surprise feature, such as raising a sliding wall to reveal the high school chorus that was singing that night, or planning a special hymn, choral Amen, vocal solo, or far off trumpet, served as the finishing touch at the end of each program. Movement, variety, curiosity, and a sense of mission are the ingredients of a good program. We tried to provide for each. Christmas carolling, a Talent Show, nights for denominational youth groups and special attention to students were also parts of some of the programs.

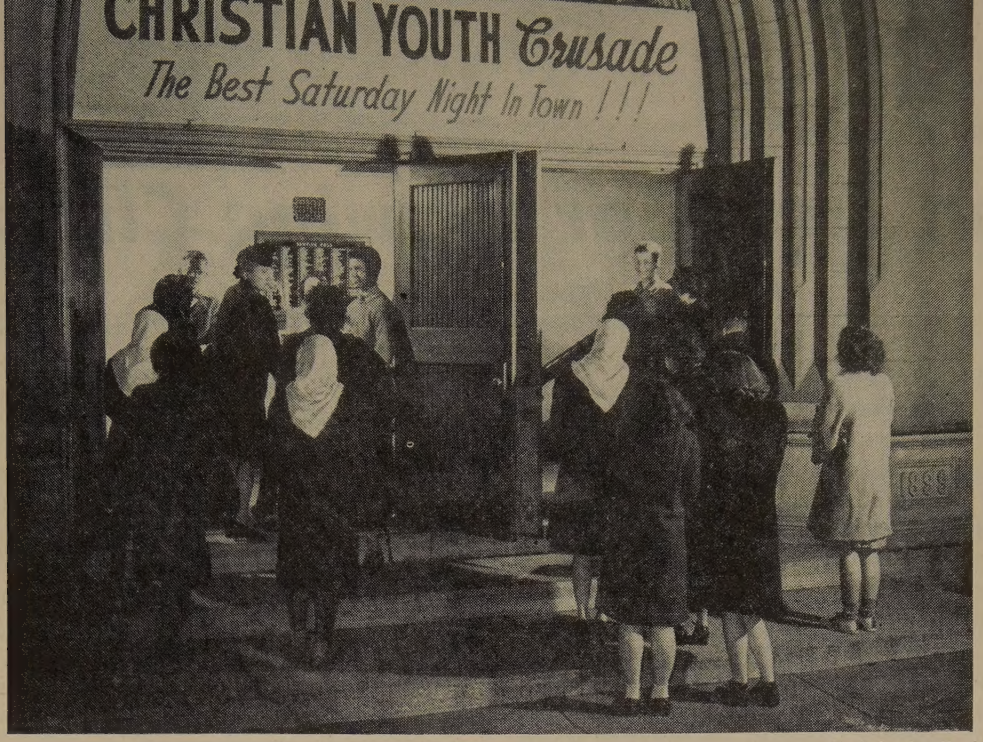
Speakers for the rallies were secured in large part by the International Council of Religious Education. Among them were such outstanding persons as Dr. Roy L. Smith, Mrs. Rosa Page Welch, Mrs. Grace Sloan Overton, Dr. T. Z. Koo, Dr. Bernard C. Clausen, and Dr. Raymond Veh. Their expenses and honoraria were paid out of the Crusade treasury. At first the speakers were assigned topics; later we allowed them to choose their own subjects. We found that what we wanted most was a heartfelt message calling for personal dedication, with suggestions for specific steps.

When possible we used youth speakers along with the main address—returned service men, college and ministerial students, and young people who had taken part in service projects. Such talks always helped to give us a "readiness" for the address of the evening.

The Call to Commitment started out where the address left off, usually taking the form of a guided meditation with heads bowed and lights dimmed. The young people were challenged to serve their churches more faithfully, to have daily devotions, to share the problems of others in the community and around the world, to give themselves in full-time Christian service. Only on a few occasions were commitment cards used; usually the speaker or Master of Ceremonies simply asked for silent or oral pledges. Pastors who attended the Crusade and kept in close touch with their young people of course reaped good harvests from the seeds sown here. We hope during this coming year to work out a better means of following-up on commitments. The young people rated the speakers and the Call to Commitment above all other parts of the program. "We found something deep and strong," they said. Their zeal found expression in the raising of over $400.00 in less than two weeks, to send vegetable seeds to hungry Poland. They packed 1700 pounds of these seeds on their last Saturday.

Activity Hour followed immediately after the benediction. During that time one could choose between recreation, discussion groups, and personal counselling. There was almost no demand for counselling, and discussion groups, though often lively, were small. We decided our system needed correcting.

In January we changed the schedule so that the rally began at seven o'clock with an hour of recreation downstairs. This included ping pong and shuffleboard, fun songs, square or folk dancing, and social mixers. Usually about 150 took part. From eight to nine-thirty we came upstairs for the main program. During the Call to Commitment all were invited to stay and talk further with the speaker, or to counsel with appointed local pastors on accepting Christ for the first time, or on rededicating



H. Balantine Reed

More came than we had expected, and they continued to come.

their lives. Some of the speakers were able to do effective individual and group counselling in this way. The timing was better and we believe that more young people would stay for discussion if the mass meeting were cut to an hour and if the groups announced specific topics. Twice we tried to encourage discussion by holding mass Open Forums with the speakers in place of the closing worship. This brought forth a number of questions and was very stimulating.

The closing week of the Crusade was entirely led by youth. An interracial team of four national youth leaders was here from Thursday through Sunday, speaking in seventeen city and county school assemblies, in fourteen churches on Sunday, and sharing the platform on Saturday night. They were so well received that we feel this would be an excellent way of launching future Crusades. Although their talks in the schools would always be of an interfaith nature, their presence in town would develop interest in the coming program. Possibly local youth could take over during the closing week.

Evaluating the Crusade

You can measure a program like this in many ways—in terms of money, number of converts, leadership developed, increased organizational strength, or "intangibles" like neighborliness and understanding.

Financially we ended up on the debit side. The total cost of the programs, exclusive of salaries, was $4640.12, with offerings amounting to $1664.04. Other income along with underwriting reduced the deficit to $1300.10. We know that drastic economy could be effected now that we know what to expect. If there is ample time for publicizing the meetings, and if advertisements are sponsored, it should not be difficult to balance the budget. Pledges of regular financial support from individuals attending the Crusade, or from youth groups and adults, would be a great asset.

As for the Christian Youth Council, it is stronger than it has ever been before. Key young people who were discovered through the Crusade are now in positions of leadership. There have been monthly get-togethers, and we are having our first interdenominational camp.

We did not reach the unchurched young people in large numbers. However, the program is back for the coming year (by popular demand!) and the young people have made this their chief goal. Last year an attempt was made to develop cell groups in each local church, which would bring together six or eight actively concerned youth and adults who would find the unchurched in their neighborhoods and bring them to the Crusade. They were also to consider what improvements should be made in the youth program of that church. However, the average American is not cell-group-minded. If we call them Crusade Committees (or any other suitable name) and allow ourselves several months to help build up such groups, there will be a strong tie between the mass meetings and the church, and we will have better chances for success in"reaching the unreached."

Such a joint task as this requires that *we* be united as Christians. Through the Crusade our young people received a real sense of oneness. They rejoiced in the interracial character of the meetings, where one in every eleven was a Negro youth. One group formed its own prayer cell, another started an interdenominational fellowship in an outlying community. To them the rallies were a demonstration of what can happen when we get together.

As one seminary student said, "I saw the thing work I've long believed in—men and women of the body of Christ working together regardless of race and denomination in a deeply spiritual way."

Church World Service Materials

YOUNG PEOPLE'S GROUPS wishing to dramatize the vast need for the churches' program of relief and reconstruction may present the one-act play, "The Spirit and the Gift," which describes some of the work done in Europe by the Church World Service. This and other dramatic material, including short radio sketches, is available from Church World Service, 37 East 36th St., New York 16, New York.

The church can win youth

Strong meat for growing Christians

Is supplied through fellowship cells

By Harvey Seifert*

HOW MUCH does the "decision" made by many people who join liberal churches really amount to? Is it as deep and persuasive as the loyalty which resulted from revivalism? A look at society and our contemporary civilization would say that it is not. In an age of crucial change the influence of the Christian community often is, as S. Parkes Cadman used to say, like boarding house butter—spread so thin that it does not amount to much in any one spot. This is due in part to the superficial commitment and tenuous loyalties of many of our "converts." One of the major problems disturbing religious educators is the difficulty of securing Christian commitment which is thoroughgoing and which goes beyond the lethargic duplication of respectable morality which now often masquerades as the Christian life.

A second problem is related to this difficulty. The concept of educational evangelism emphasizes the process of continuous growth with repeated conversions in new areas of life. We recall that even Paul, saint that he was, said, "I press on!" Yet in a justifiable concern to avoid feeding strong meat to infants in the faith, we frequently stunt the growth of sturdier stock by feeding baby food to the mature. How can we provide more advanced experiences for those who are ready for them without introducing elements into the program which are meaningless to the mass of our members?

To both these problems the technique of the fellowship cell suggests a possible answer.[1] These have been especially effective with young people. The cell idea has several unique features.

For one thing it is based not on a mass approach, but on small groups of sincere seekers for the deeper implications of the Christian way of life. All those concerned to make such a common exploration are invited to meet regularly and frequently, usually once a week, for an informal but incisive program of worship, study, and action. The worship of such a fellowship, often emphasizing meditation and silence, has for many participants released new powers through the spontaneity and intimacy of a small group. The sharing of insights or problems by individual members may become an important part of the experience.

Study in the group typically seeks to go beyond the conventional and to probe more deeply into an area of interest than the typical church-goer consents to go. The aim is the application of the Christian way to all life in an adventurous fashion. The full possibilities of the group are not realized unless such study carries over into a related action project. This both prevents an unwholesome monasticism and channels the energies of the group into the enterprise of the Kingdom.

Cell groups have demonstrated a sound evangelistic spirit, guarding against becoming exclusive circles of self-righteous saints by a constant outreach for new comrades. As the group grows beyond a dozen, the usual recommendation is that it divide to preserve the characteristic smaller size. By such a process of constant growth and division (the "amoeba technique" someone called it) the influence of such a deeper experience can ultimately leaven the entire larger group.

It would therefore appear that fellowship cells can make a vital contribution to a comprehensive program of evangelism in several ways:

1. They provide a method for training evangelists. Revival campaigns have frequently devoted their first efforts to rekindling spiritual fires in the faithful. So also a program of educational evangelism requires that leaders themselves have an experience sufficiently meaningful that they will be led to share it effectively with others. Out of the living interaction of a cell group may grow a sturdiness of spirit which makes witnessing to one's discoveries seem both normal and necessary.

2. The cell also offers a way for recruiting new members of the Christian fellowship. The drive for constant expansion which characterizes groups at their best, lays the challenge to Christian living before ever larger numbers of people.

3. Here is also an instrument for guiding advanced growth in the Christian life. If evangelism is a continuous process in which the evangelist must also constantly be evangelized, then such a "graduate course" becomes indispensable to any program of religious education which aims to produce heroes instead of being content with cautiously consecrated conformists.

Similar groups historically played a large part in evangelism. The first disciples who went out to turn the world upside down might be said to have been members of the original Christian fellowship cell during their association with Jesus. The small nuclei of early Christians in the cities of the Roman Empire met in private homes in fellowships having many of the characteristics of modern cell groups. In more modern times, as for example in the Third Order of Franciscans, the Wesleyan class meetings, or Moral Rearmament teams, the cell form of organization repeatedly accompanied periods of intense evangelistic effort.

If we are to witness again a new religious movement which will sweep across our dangerous and disillusioned world, such a movement will begin with a comparatively few individuals who will recover the vision and the zeal of our faith at its best, and who will nurture that new life in fellowship with God and in close companionship with each other. Such saving remnants have released the power of God and reoriented human life in times of desperate crisis before. They can do it again today.

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[1] For a more complete description of the fellowship cell idea, see *Spiritual Power Through Fellowship Cells*, United Christian Youth Movement, 1944.

Evangelism must be continuous

The inner meaning of youth evangelism and the basic principles of its method

By Roy A. Burkhart*

EVANGELISM is the holy art of keeping people free to grow in the way and the truth by which the life that is God may become life eternal in them, and the love that is God may become manifest in all the relations of their lives. The act of evangelism is fully achieved if a person grows above the cradle stage of self-love to the place where the love of Christ flows through him out to others.

I. This Is Evangelism

Evangelism is the fullest nurture by which a person grows into such maturity that he continually seeks to live his life to the glory of God, becoming the earthly dwelling place of God as he finds the mind and spirit of God as revealed in Jesus. When an individual grows up seeking to fulfill this destiny, when he strives to be worthy to share with another in a lifetime love so centered in Christ that a child may be born and brought up in love, then the fullest work of evangelism is done. Evangelism is thus continuous from the moment of conception to that time when a person makes his triumphant entry into immortality.

We can think of many individuals who grew up in Christian homes, who have gone through the various departments of the children's church school, who have taken their training in church membership and are active in the church. They have always loved the church, they have always been aware of God, always worshipped, and been sensitive to other people. They have very gradually grown in that thought of self, of others, of God, of Christ, of the Bible, of prayer, of work and play, of life, that makes for the deepest inner unity and for the greatest usefulness to other people. With these young people we cannot point to a definite time of conversion—though there are high points in their lives, moments of great inspiration. We can see them grow and change; we can see them develop new skills, but the faith that was in them as a child is simply growing—there has been no definite evidence of conversion.

On the other hand, we can think of others who have not been kept free for such growth. At some time they have become blocked. In early life they may have developed a hostile rather than a loving attitude. They may have become victims of the "immorality of self hate;" they may never have found such a sense of belonging so as to know true security. They may be blocked by fear, by anxiety, by resentment. They may be so driven by a passion to find fellowship that they lose all thought of becoming real persons, of fulfilling the destiny God has ordained from the beginning of time.

With these young people we see that evangelism involves the experience of conversion, of awakening. It may be sudden, as it was with Paul; or it may be a gradual unfolding, as with Timothy.

Freedom from self hate

Conversion may mean freeing a person from self hate. Here is a boy whose father was a perfectionist; he constantly criticised his son until he destroyed the boy's ego and caused him to withdraw from people. The boy went into his shell, he was taught to hate himself. He had no interest in the church until he was persuaded one summer to go to the high school camp. There the young people encouraged him to enter into the activities. Several of them saw to it that he was never alone, but always felt a part of the group. He was given earned recognition. They gave him the experience of feeling that he was really loved and wanted.

At summer camps young people have the opportunity to create the very spirit of the Kingdom of God.

The next fall, along with one of the girls, he was made co-sponsor of one of the younger youth groups, and he worked with the boys and girls. All the time his minister kept "whispering over him that he had a destiny." And just before he went to the army, that boy's group had a special farewell service for him. They poured upon him the love of Christ, and after the service was over, his minister saw him walk down the aisle with a new light in his eyes. The miracle had happened—this boy had come to a sense of the divine within him and within others. Later, while stationed near Denver, he became a source of great power in a church there, and one night he opened his soul and brought a number of young people to a surrender to Christ.

That boy is still growing. He has declared his intention to enter the ministry. When did evangelism begin? When

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Religious News Service

Young people should take regular instruction in the rich heritage of the Bible.

he was persuaded to go to camp. What was the first vivid experience? That night in the sanctuary. What was the next? When he became the channel through which the Holy Spirit called others to an awareness of the divine in them. Evangelism, for him, involved the gaining of freedom to grow in the spirit of Christ, and it is continuous, as he helps others find that freedom.

Freedom from make-believe

Or, here is a high school girl, who didn't date and didn't make a sorority. She felt rejected at home, for her parents were estranged. When her minister sensed the situation she had gotten to the place where she was retreating into a world of fantasy and was happy only by imagining that she was the heroine in a play. That girl was enlisted in the dramatic worship services of the church. Some of the young people were made aware that they had left her out of their circle of friendship and began to be more thoughtful and include her in their activities. One of the boys dated her. She too was persuaded to go to camp one summer. She was given a share in the on-going work of the church and the youth groups. Gradually she has grown in self confidence, in an acceptance of herself, and in a love of religion. Gradually she has found normal satisfaction so that she does not have to go off into a dream world. She has been freed to grow in faith, in understanding, in poise.

It is hard to say just when the process of evangelism began with her, but it is going on still. She undoubtedly did not come to a definite decision about Christ and a desire to live his way until she was invited to join in the church membership training class. There were some hesitations, even then, and it was not until about six months later that, following one of the youth meetings, she came to the minister and said, "I have found something real in religion—I'll never lose it." And this seems to be true. She can point to a time of decision, but we would think of evangelism as covering everything that started her away from her tendency to drift into a world of make-believe, and toward finding satisfaction normally in group life.

II. This Is a Program for Evangelism

What are some of the principles that must govern a youth group in order that this process of evangelism can go on? How must the program be planned and guided so that young people can be kept free to grow in the way and the truth so that the life that is God may become life eternal in them, and the love that is God may be manifest in all areas of their lives? And how must it be carried on so that those who are blocked can be freed—as those we have described thus far? Let us look at some of the principles.

They must do it themselves

First, it must be a program of and by and for the young people. This principle would be true of Junior High, Senior High and of young people. If the program of the church provides for nothing but just sitting and listening to someone talk, or if the program is in the hands of only a few individuals and the others just sit by, then the chances are that the young people will not grow in the fullest meaning of religion and in a great and vital experience of Christ.

Of course, in the very beginning, the leader may have to take the initiative. One minister, starting in to build youth programs, did most of the planning of worship services, as well as the parties, discussions, etc. When the first camp was held, he was director of worship, of the fun sessions, of everything. But after ten years in that church, there are people who can do these things far better than he; the program has been so guided that it has trained its own leadership. So, while the minister and adult leaders may have to do more in the beginning, gradually, as individuals learn to do things, they must be given the opportunity to do them, with ever the caution that the leadership be kept not in the hands of a few, but passed around.

If this principle is to be effective, the minister or other adult leader will have to maintain close contact with individual young people. He will have to cultivate individuals, he will have to make personal approaches to the outstanding young people. If he can influence the strongest and best to do things it will not be difficult to get all of the young people to do things.

This principle applies not only to the young people's groups themselves, but the young people ought to have a share in other phases of the church. In one church, a young person reads the scripture each Sunday morning. There are three choirs of young people—one for Junior High, one for Senior High, and one for college age—which gives participation to more than two hundred. The young people ought to be enlisted to help with the children's work, to share in projects that the adults are backing.

There must be variety

Second, the program must have a variety of aspects to it in order to appeal to all young people. There ought to be a Sunday night program made up of discussion and worship and some social life. There ought to be a session through the week, when they come together for crafts, for play, for fellowship. There ought to be a planning time

each week when those who are in charge will come together to plan and to be trained.

The program ought to be organized so that various persons have an opportunity to share in those aspects of the program in which they have an immediate interest. Getting satisfaction in something that interests them will help them grow into deeper activities. The church will be wise if it sets up definite projects from time to time for the various young people to share in, informal meetings at the home of the minister, or groups may get together to plan special trips of one sort or another. This builds fellowship, it gets people interested, it gets hold of them at the level of their interest at the present moment.

In one church, young people visit other churches, on what they call ex'ension trips. They find this interesting and worthwhile. In this same church there are projects with working with settlement houses, with the Bureau of Juvenile Delinquency. It challenges their energies and gets them into all phases of leadership.

There are those churches that have summer camps where young people have an opportunity to get away to create the very spirit of the Kingdom of God. This is very important. Here all of them have a share of the leadership, here worship becomes real, here religion can be woven into every phase of life.

It must be inclusive

Third, the program should be as wide as life itself and as the teachings of Christ. Without a doubt, worship is the center, the heart, of the whole youth program. Here young people come face to face with God. Here they study the Bible. Here they face Christ and see their lives in his presence. They have worship in their regular groups. Various groups join together in worship. They ought to come to church services. It should be so vital that they will want to come. They ought to be stimulated in informal worship, in private worship—worship should be the very heart of their work.

There ought to be, also, an application of the principles of Christ in everyday living. There ought to be every help in the field of the application of religion to their own growth, to friendship. The youth groups should have a set of objectives which covers all of life, helping them become Christians as persons, as friends, as workers, as lovers, as citizens.

The program ought to help young people come in touch with all the spiritual resources in life—the great music, the great literature, the Bible, the great hymns, the fine poetry—and all of the other sources that help the spirit breathe and the soul become responsive to Christ. There ought to be every opportunity to grow in leadership, in speaking, in leadership of crafts and play, in discussion.

And the young people ought to be enlisted in winning others to Christ. This is very important. If they do not love their church and the way of Christ enough to win others, then there is something wrong.

And, of course within the whole program there ought to be at least two years when young people take regular instruction for training in the Christian life—in the steps of becoming a Christian, in the rich heritage of the Bible, of the church, and of the accumulated ethical wisdom of the ages and the rich devotional literature. These courses may be held when convenient, but they should be provided for all and should be very comprehensive.

Eva Luoma from Monkmeyer

Worship is at the center of the whole youth program.

It must include a time for decision

Fourth, there ought to be a time when each young person is led to a decision about what he will do with Christ and his way. This perhaps ought to be done beginning with the Seventh Grade and running through the Eighth Grade. In these two years they ought to get training in the Christian life, preparing them for church membership. The end of the Eighth Grade seems to be a good time for them to come into the church officially, to be baptised, and to be instructed in the meaning of the sacraments.

Those who do not make a decision then should be enlisted one at a time. Each year there ought to be an effort to help them come to definite decisions. No young person should be permitted to grow up without facing the claims of Christ. Each worship service ought to do this in a sense, for all of us need to accept Christ over again, time after time. We need to accept him in the various fields of living—in the field of race, in the field of sex, in the field of money, in the field of pleasure, etc.

Young people need to be led to a fundamental consecration of their lives in their occupations. No matter what they do, they ought to do it with a sense of commission and consecration. Definite efforts should be made to enlist the outstanding young people in Christian vocations. Joining the church is not enough. They need to keep on growing after they join the church, growing in all aspects of living and in their Christian service both locally and over the world through the universal church.

It is something of this process that means a real evangelism. As we said in the beginning, it starts at the moment of conception and continues on until the person makes his triumphal entry into immortality.

Myslis

Intermediates are alert, questioning, and adventurous.

The church can win youth

Evangelism at the intermediate age

By Betty Jane Coutney*

THE CHRISTIAN YOUTH CRUSADE has set its evangelistic sights high, high enough to take in unreached youth, unchurched youth, everywhere. And that is well. But let us not forget those so close by that we do not see them—the intermediates now in our church schools.

What are intermediates like?

Some boys and girls who come into the Intermediate Department are already members of the church. For them, we must make their church membership more meaningful. However, great numbers of these "junior high" young people are not members of the church. Are we making the most of our opportunities in this fertile field of youth evangelism?

As we seek to answer this question, we are reminded of Jesus in the Temple asking and answering questions of the wise men of his day. Likewise, these boys and girls come to our churches with questions in their minds. They wish to see the Christian life expressed in day-by-day actions of their teachers, parents and other leaders. Perhaps they look for a spirit of adventure in the lives of His followers. The "tween-ager," as he is often called, is interested in discoveries, in quests and in becoming a helpful member of his gang. Would that our programs for intermediates were so challenging that there he would find a deeper friendship with the great leader, Jesus! We are making a serious mistake in our church schools when we do not recognize the intermediate's love of adventure, his desire to be a good member of his gang, and his yearning for friends.

How prepare them for church membership?

The intermediate's uniting with the church should come as a logical result of his varied experiences in Christian education. If the church school program has been sound and has met the needs of growing boys and girls, this step will come as a part of their ongoing relationship with the church. John may not be able to express in words his feeling for Christ and his message, but he knows that the time has come for him to commit himself definitely to Jesus' way of life. The church that plans well for these important periods of growth is on the way to a vital program of youth evangelism.

Many of our churches devote a portion of time during the year to a church membership class. Those who wish to unite with the church, enroll in this class. Some of these classes are held at stated times during the year in addition to the Sunday morning session; other classes are held during the regular Sunday morning hour in the fall or pre-Easter period. If possible, more time should be devoted to these classes.

Let us beware of becoming stereotyped in our church membership training schedule. Leaders of these classes oftentimes merely give lectures on the doctrines of the particular church, and very little time is allowed for discussion. These young people may have questions which they hesitate to ask during the session. For this reason, and for the strengthening of the tie between home and church, the pastor should call in every home or have personal conferences with each prospective member. In addition, let us not forget the visit to the home following the membership ceremony. A continued personal interest will mean much to these young Christians.

In explaining the sacraments of the Church, such as baptism and communion, let us remember to speak in the language of the intermediate. Our camps have proved the effective use of symbols with this age group. Let us devote time to the study of these great symbols of the Church so that they become an integral part of the religious experiences of these growing Christians.

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One important phase of the membership preparation will be to help the boy or girl see that uniting with the church is merely one of the steps in ever-widening loyalty to Christ. Let us point out to our young Christians these three factors in this loyalty: (1) our actions toward classmates, parents, friends, and members of our gang or club are of utmost importance in our relationship to Jesus; (2) when we wear his name we become one of those who work, play and build with peoples of all races, classes, and creeds; (3) we are members of the World Church.

How receive them into the church?

Too much care cannot be given to the service of reception into the church. Is it simple, yet impressive and meaningful? Do the new members share in the planning and executing of the ceremony? This service can be made a real milestone in the young person's life.

On one occasion, as a part of our Decision Day observance, we gave to each young person a letter suggesting that in his home that day the members of the family come together for prayer. Methods such as these, which tie the church and the home closer together, prove most effective. Roy Burkhart tells of giving to each of his young people, as a part of the membership ceremony, a small square of wood made from trees similar to those growing when Jesus lived on earth. The meaning of the wood was given to them in sealed letters. The boys and girls promised never to tell any other person in words the meaning of the squares but to reveal to others their goal of life by the lives they lived. Young Christians will respond with real eagerness to such impressive ceremonies.

To the intermediate, uniting with the church may be a most significant step in his religious education. As leaders of the church we have the responsibility and the opportunity of helping our young people come to this decision in a whole-hearted and meaningful way. If prepared for wisely, joining the church will be just the beginning of a life dedicated to Christ's service.

The church can win youth

Commitment to Christian vocation

May be the culmination of a program of evangelism for young people

Lay occupations must be Christian

By Charles W. Brashares*

ONE OF THE MAJOR TASKS OF RELIGION today is to give vocational guidance in terms of eternal purpose. This includes multitudes of people who will follow lay vocations. They will serve God by working in a factory or on a farm. It is not the task of the Christian Church to do all that is necessary to bring in the Kingdom. If that Kingdom demands a better understanding among men, part of that understanding may be fostered by journalism, dramatics, trade and travel. But it is the task of the Church to call every man to do God's will, whatever his trade may be. He must "sanctify the day's work." A good Protestant principle is the priesthood of all believers. With this principle goes another: the service of God through all vocations. Men must learn to be religious in their work as in their worship.

There was a time in the Middle Ages when it was generally understood that all vocations had been created as ways of serving God. The task of the architect was to design cathedrals "to gather and roll back the sound of anthems." The task of the musician was to tune men's hearts to praise their God. The task of the financier was to furnish resources for feeding and clothing God's children. Tigner tells us that the great banking firm of Germany sent Dr. Eck to Italy to inquire of the Vatican if it were right to charge interest and if the University of Cologne could teach men so. At least in theory, men viewed their vocations as divine responsibilities. To do God's will was more important than profit.

But unfortunately the Church of that day became static just when the world was rushing ahead. Columbus was discovering a new world and Galileo was exploring a new heaven. The Church had become more interested in getting men to do its way than in urging men to do God's way. And so the arts and crafts and vocations went out of the Church as surely as, in scripture, the prodigal son left his father's house. And so today we have art for art's sake, learning for learning's sake, business for business' sake, which means, make money in order to make more business in order to make more money. The arts and vocations have largely forsaken their purpose for being and do not know why they exist. They no longer revolve around God's will. And they are like a swarm of fleas which have lost their dog and have no visible means of support. They don't know what they are doing. Ask them. They don't know. They can't say of any task, "To this end was I born."

Meanwhile, the progress of civilization awaits a rededication of all vocations to the will of God. Today, we see everywhere people who are individually Christian but who are practicing pagan vocations. The man who is personally Christian goes into pagan politics and himself opposes everything for which Christ stands. It has not occurred to him that he is supposed to serve Christ in politics. The doctor who is individually Christian some-

* Bishop of The Methodist Church, Des Moines, Iowa, Area. Part of an address delivered at the meeting of the International Council of Religious Education in Columbus, Ohio on February 16, 1946.

times works in a pagan movement to stop healing the sick who cannot now afford medicine. Many a teacher who is individually Christian will go out of his way to guard lest any Christianity creep into what he teaches. And millions of Christians in every land engage in wars that rape and loot and kill and burn and starve other Christians who are trying to do the same to them. We shall have to change a great deal before we have learned to express our Christianity through all our daily activity.

We cannot advance very far by teaching the theory of Christianity on Sunday and serving the gods of the market place the rest of the week. Nor is it enough to set aside a little group of ordained men for the purpose of bringing the kingdom while the rest of us do as we please. We must have a new strategy. Ten times as many missionaries and preachers as we have cannot accomplish what can be done only by laymen who look upon their daily tasks in business and say, "To this end was I born." All leaders must be religious leaders—and all of every life must be for God.

Opportunities in church work

By Robert Tesdell*

OUR POSTWAR WORLD faces the Christian Church with some of the greatest responsibilities and opportunities of its long history, but the war has also left the church seriously understaffed. Thousands of small churches are without pastors, and the demand is just as great for religious education directors, student workers, teachers of religion in the public schools, missionaries and other specialized religious workers.

Fortunately our churches are awake to both the need and the opportunity, and a great deal is being done to present to young people in forceful terms the challenge of full-time Christian service. Special youth representatives are travelling around the country to colleges and youth meetings to talk with young people about the professional opportunities in this field. Summer conferences, which draw many of our finest young people, are giving a prominent place to this appeal.

No one who has had the opportunity to counsel with young people about their life plans can fail to be impressed by the quality of those who are dedicating themselves to Christian work. Among all of our church youth there is a broad understanding of the church's task and a deep concern that the world should be made Christian, and many of the most able are discovering Christian vocations as the best channels for their talents.

It is impossible even to enumerate here all of the varieties of religious work which young people may enter, but an attempt will be made to outline the broad types of service.

The pastor

The profession which requires the largest number of recruits is, of course, the pastoral ministry. No matter how we may specialize the areas of church leadership the primary responsibility for the future of Christianity will always rest upon the pastor of the local church. As pastor he brings the full resources of the Christian Gospel to the aid of his people as they meet sorrow and as they seek to make their lives meaningful in a confused and complex world, bringing faith and hope where cynicism and despair might otherwise take possession. As preacher and prophet he cuts through the superficialities of modern life to lay bare our personal and social evils and to point the way to creative living. As priest he leads men to worship at the throne of God and to a higher dedication of their lives to His purposes. As community leader he may be as important as any other person in building healthy community life. Some of our best young men are preparing themselves for a lifelong ministry in the rural church where there are many challenging opportunities for building group cooperation on a Christian foundation. Others are training for a ministry to laboring people or to some other special type of congregation, but the majority will find their way to our town and city churches. All will find rich opportunities to use their talents in bringing the Kingdom of God closer to the lives of men.

Director of religious education

Another important leader in the local church is the religious education worker who has major responsibility for the educational program of the church. His or her duties may include general supervision of the church school, the Sunday evening meetings of intermediates and young people, and countless other activities of the church depending on the local situation. He needs a keen understanding of people and the pathways by which they develop Christian personalities. Under his influence will be shaped the attitudes and convictions which will make the Christian community and a world brotherhood possible.

Director of music

Religious music is offering vocational opportunities to an increasing number who have talent in this direction. The music director needs to know not only the art of music, but also the art of worship and the art of working with people. Many times a director of religious education with musical talent will carry this responsibility along with his other duties.

Church secretary

Many young women who do not feel capable of taking other kinds of leadership responsibility may be admirably equipped to handle the affairs of the church office. In addition to the ordinary business skills required for typing, shorthand, keeping financial accounts, and operating the mimeograph, this person needs a certain amount of organizing ability and a human understanding of the people who will come to seek counsel with the pastor or to arrange for a funeral or a wedding. Many a pastor can testify to the contribution made by a truly consecrated church secretary.

Teacher of religion in the public schools

Recent years have brought a surge of interest in religious training in the public schools, and a large number of communities have already established programs to meet the need. Many children who are not now reached by any

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form of Christian education will be brought to an understanding of Christian values and eventually linked to the church through the influence of these teachers. Sound training in educational methods and in religion is essential to this work, but it will be many years before we have enough adequately trained teachers to meet the demand.

Student worker

At the college level also our churches are concerned that growth in the Christian life shall accompany the acquisition of knowledge and skills. The professional student worker has the privilege of working with one of the most creative and responsive groups any religious leader could ask for, and a group that will furnish the leadership for our churches and communities of the future. The college teacher of religion is appearing on an increasing number of campuses as one of the regular professors, and brings to the study of religion the same quality of scholarship and earnest study that is expected in any other field of college study. The student is thus led to a deeper and wider appreciation of his childhood religion at the same time that his understanding is enlarged in other directions.

Chaplain in the armed forces

The military chaplaincy has drawn a large number of our ministers during the war period and will undoubtedly require a considerable number in peacetime. Sincere questions are being raised about the relation of the chaplain to our military forces, but so long as men are called to serve in these forces they will require and deserve the ministry of able religious leaders.

Institutional chaplain

Another kind of ministry which is receiving considerable attention in our seminaries is the chaplaincy in our mental hospitals, reform schools, and prisons. All need the creative and redemptive resources of religion. Conditions in some of these institutions are deplorable, and methods of cure are often far behind the best findings of modern psychiatry and criminology, but sometimes a courageous chaplain can help to bring needed changes.

Christian social service worker

Ever since the beginnings of the Christian church it has sought to minister to the needs of the underprivileged. The Christian social service worker has the use not only of modern social service techniques, but also the healing resources of religion.

Religious journalist

Every week millions of copies of Christian literature go into the hands of church people all over North America. In addition, a large amount of religious news is given to the general public through the daily press and the radio. It is not necessary to quote circulation figures here to show that the religious writer has become a very influential person in American life. The young person who has a creative talent in the use of words will find abundant opportunity to inspire and enrich the lives of many hundreds of thousands whom he could never reach in person.

Organizational executive

The American Protestant churches of today operate a vast network of denominational and interdenominational machinery which requires the consecrated skill of many thousands of people. Every church body has area and national officials who plan and carry out programs for Christian education, home and foreign missions, and church benevolences. In interdenominational work there are the executives of city and state councils of churches and Christian education, and a wide variety of workers in national and international organizations.

This type of work does not offer all of the satisfactions of the personal contacts in a local situation, but such a person has the thrill of working with the church in its larger aspects and the knowledge that he can have a wide influence for good even though it may be thinly spread. In our highly organized world of powerful national states and titanic social forces these pilots of the church will play an increasingly vital part.

Home missionary

There are many groups within our country who need the ministrations of religion but do not get it unless help is sent from the outside. The southern sharecropper, the migrant agricultural worker, and the underprivileged among Negroes, Mexicans, and American Indians have all received assistance from home missionaries. During the war a great deal was done to bring vacation church schools and other religious services to the trailer camp communities of industrial workers. Many college and seminary young people are getting good experience in this kind of service through summer work with the Home Missions Council or one of the denominational home mission boards.

Foreign missionary

For many generations American Christians have thought of foreign missions as something only indirectly related to their own lives, but now that the "One World" idea has burned itself into our consciousness we are coming to see that our missionaries are front line fighters in the waging of peace. The "heathen" for whom we gave our nickels and dimes are now becoming real people to us, people who have cultures and ideas of their own, but people whom we must meet in a spirit of Christian brotherhood if our world is to be bound together in any kind of lasting unity. While our statesmen build the structures of world government our missionaries must build the moral and spiritual ties which will bring the peoples of the world together. Although an increasing number of native leaders in the younger churches are taking positions of church authority, there is great need for special assistance from trained missionaries from this country. Hundreds of church administrators, evangelists, doctors, agricultural experts, teachers, college professors and other specialists will be needed for many years to come.

Every worker in the church who has an influence with young people should become familiar with these and other opportunities for Christian service so that he can counsel intelligently with the capable young people who should be the leaders of tomorrow's church. He can assure them that there will always be plenty of challenging work to be done and that they will at least have adequate financial security. While no one will become wealthy in religious work, no apologies need be offered for the salaries now available to qualified religious workers. More important than these considerations, however, is the opportunity to be co-workers with God in bringing his Kingdom on earth.

A child in the pulpit

A dedication service for teachers and officers for use during Religious Education Week

By Elisabeth Logan Davis*

WHEN WE INSTALL the church school teachers, I want a little child to assist me in the pulpit," explained the pastor.

"A child in the pulpit? Too dramatic!" commented the church school superintendent.

"You probably will get a lot of criticism for changing the order of service in our dignified morning worship," said the church deaconess.

"Christ himself used the dramatic to illustrate his sermons and teachings," continued the pastor. "He took a little child and set him in their midst when he wanted to teach his disciples."

"Then you want a small child?" said the superintendent.

"Yes and his parents, too. The child must be a good actor, someone who will not cry when he is brought to the pulpit by his parents."

"A large order," said the church deaconess, "for most children are not good actors." After a few minutes of thought, she exclaimed, "I have the very one! She is already in the nursery department and is well adjusted."

"Are you sure, when I take her up in my arms," inquired the pastor, "she won't let out a yell?"

"I think I can guarantee that for she remembers you from a visit which you recently paid in her home."

"So that is settled. You make all arrangements and I shall see the parents and their little girl a few minutes before the service."

Further plans were made to have the superintendent of the church school and the head of the nursery department take part in the dramatized incident which was to highlight the dedication of the teachers.

On the appointed Sunday, the entire teaching staff entered the church in a body. After the preliminary worship the minister addressed the congregation in these words:

"The most significant event in the life of any child is that first break away from home when the parents bring him to enroll him in the church school."

(The parents then come forward with their little girl and stand before the pulpit.)

"By this act, they open the door of the home to the teaching and influence of the church, which in turn opens her heart of love to receive the little one. Like the Master whom she represents, the church takes that child in her arms as a shield against the hurts of an evil world."

(The parents hand the child to the pastor and he holds her in his arms as he gives the charge to the parents.)

The pastor holds her as he gives the charge to the parents.

Charge to the parents

"As the pastor of this church, I promise the care and affection, the instruction and prayers of this congregation, that your child may come to know and love the Lord Christ whom to know is life indeed.

"But I must counsel you that you cannot pass the entire responsibility for Christian nurture of your precious daughter over to the church. I therefore admonish you in the words of the Holy Scriptures: 'Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou riseth up. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thy eyes. And thou shalt write them upon the door-posts of thy house, and upon thy gates.' " (Deuteronomy 6:5-9)

(The superintendent comes forward.)

"I now place this child in the affectionate care of the superintendent of the church school."

(The pastor passes the child over to the superintendent.)

Charge to the superintendent

"As the superintendent of this school you carry a great responsibility and are awarded unlimited opportunities for good and for God. You have been given this place because the Session of this church believes that you love Christ. Jesus significantly said to one of his disciples who had declared his love for him, 'Feed my lambs.' Do you thus receive this child to place in the nursery department and promise to follow her from department to department, *(the superintendent of the nursery department comes forward)* taking care that she be given to devout and competent teachers for her instruction in the things of Christ?"

(As the superintendent nods his head and says "I do,"

* Wife of Chester M. Davis, pastor of the First Presbyterian Church of Rahway, New Jersey. Mrs. Davis wishes to say that her husband worked out this service; she is just reporting it.

he places the child in the arms of the nursery superintendent.)

Charge to the nursery department superintendent

" 'Take heed that ye despise not one of these little ones.' Jesus took a little child and set him in the midst of them and said, 'whosoever receiveth one such child in my name receiveth me.' "

(The parents, superintendents and child return to their pews as the choir sings softly the old hymn:)

"Hark, I hear the Saviour say,
Suffer the children to come to me;
Do not turn the lambs away,
Suffer the children to come.
Point them to the Father's throne
Speak to them in tenderest tones,
Jesus calls them for his own,
Suffer the children to come."

(Pentecostal Hymnal)

[Alternate hymns, "Friend of the home: as when in Galilee," stanzas 1 and 3 *(Methodist Hymnal,* etc.) or "Our Children Lord, in Faith and Prayer" *(The Presbyterian Hymnal)*]

Charge to church school teachers and officers

(At the request of the pastor all church school teachers and officers stand for their dedication.)

"In order that you may be worthy and competent teachers of religion, I charge you in the words of Holy Scripture:

" 'Ye are called in one hope of your calling. Not many wise men, after the flesh, not many mighty, not many noble are called, but brethren, let every man, wherein he is called, therein abide with God. We pray always for you that God would count you worthy of this calling. I therefore beseech you that you walk worthy of the vocation wherein ye are called, and press on to the goal for the prize of the high calling of God in Christ Jesus.

" 'Consecrate yourselves today to the Lord. Present your bodies a living sacrifice, wholly acceptable unto God, which is your spiritual service. Put off thy shoes from off thy feet for the place where thou standeth is holy ground. God hath not called you to uncleanness but unto holiness. Ye shall keep my Sabbaths and reverence my sanctuary, saith the Lord. Strength and beauty are in his sanctuary.

" 'Stand, therefore, having your loins girt about with truth. Give yourselves continually to prayer and to the ministry of the Word. Ye shall not add unto the Word which I command you, neither shall ye diminish aught from it. The Word of God is quick and powerful, sharper than a two-edged sword . . . and is a discerner of the thoughts and intents of the heart. All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

" 'Teach the Word, be faithful in season and out of season. Thou therefore which teachest another teachest thou not thyself? Study to show thyself approved of the Lord, a workman that needeth not to be ashamed, rightly dividing the Word of Truth. They that turn many to righteousness shall shine as the stars forever and ever. Thou shalt be a blessing. The blessing of the Lord be upon you, we bless you in the name of the Lord.' "

Closing prayer

(The congregation bows in silent prayer for the church school teachers, the church and the parents while the choir hums the prayer hymn "Break Thou the Bread of Life.")

Start right

With an inspiring first teachers' meeting

By Philip G. Van Zandt*

MAKE IT INTERESTING. Make it challenging. Make it worthwhile.

These three imperatives refer to the first teachers' meeting (or workers' conference) of the school year. Church schools will soon be beginning the year's work. Teachers and officers have been enlisted and will be rededicated to their work at a special church service held during Religious Education Week. The teachers have their new textbooks and know something of their goals for the year. Now is the time to call all of them together for a joint conference that will magnify the teaching work of the church and set the tone for the year. Put enough energy into planning and conducting this meeting to make it a model of other conferences to be held through the year.

Get them there

First, get the workers out to the meeting. This is no simple task. It will take advance advertising and some pressure to get all the workers to rearrange their other appointments in order to attend this meeting. A direct mail campaign might provide for a return postcard for reserving places at the supper, with follow-up of those not responding promptly. Departmental superintendents can help with phone calls. Also give as many people as possible a part on the program so they will know they are really needed. Make it clear that anyone who misses this meeting will always regret it.

Have fun

Plan a dinner meeting as soon after working hours as convenient. As the workers arrive, have someone pin on each person his own name printed in large, legible letters on a slip of paper. With so many new people these days you can't count on everyone remembering everyone else's name, especially after a summer's absence.

Start some "ice breaker" games as soon as people begin coming, instead of letting them stand around waiting for dinner. Continue with the fellowship period throughout the meal, so that the workers can laugh together and come to feel themselves a part of the church school family. Recognize anniversaries of church school relationship of those who have worked for many years. Introduce new workers. Recognize honors which may have come to any

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of the workers at school, in business, in civic organizations, or in the church. If someone has given up an office in a club in order to teach, mention that. People are more willing to work where they feel their efforts are appreciated and where they are recognized for their own sakes as well as for their services.

Worship together

Let the devotional period be a high moment of inspiration. The program should be planned around a central theme, such as "My Task." Then let several people take part in the service, with a prelude, hymns, solo or poem, responsive reading, litany, and perhaps sentence prayers. Have a short talk or story if you are sure it can be one really fresh and inspiring.

Make reports short

Follow with brief reports from the workers. Some of these may be informational, such as changes in personnel, new equipment or arrangements, or a report from the church Board of Christian Education concerning change of policies or leadership, shifting of rooms, time schedules, or plans for leadership education. Some reports may call for special cooperation, such as the pastors' request for help in a community canvas, or in starting a unified service or in using a children's choir. Other reports may be of a more inspirational type: someone telling of a new viewpoint received from a summer camp, conference or from a visit to another church school. There may be some high point of Religious Education Week to be reported. But let none of these items usurp more than its legitimate time. The Board of Christian Education or the church school cabinet should trash out the details and bring well organized plans to the workers' conference.

Present a challenge

Then lift up the work for the year ahead. On the blackboard or on a chart made into a slide and projected, have listed the various departments and the names of the chief units or general topics of study to be covered during the year. This will give an over-all view of what is going on in the church school so each teacher will see where his work fits into the total program.

This should be presented by someone who can express the excitement that teachers may feel in leading growing persons into an understanding of the broad scope of the Christian gospel, based on the Bible and applied to everyday living among persons and throughout the social order. For example, take a child by name from each department and tell what will happen to him during the coming year in the way of new knowledge, new attitudes and new skills in Christian action. This should be a high point in the evening's program and give the workers a sense of the importance of their teaching function. They should see that if they fail in their own small part in this total teaching program, their pupils will miss something vital in their education in religion.

This may be followed by a discussion of the goals to be undertaken by the church school as a whole. The goals include attendance, follow up of absentees, training standards, improvement of equipment, teaching materials and techniques. What is the responsibility of each worker? How far short does the school now come? What immediate steps can be taken to reach the goal?

Face the challenge

Close the meeting on a high spiritual level. Do not let it peter out. If details seem to clutter the program, assign them to committees, to the cabinet or the Board of Christian Education. A final thought from the Bible, a poem or hymn, a moment of silent prayer and a final prayer of consecration, prepared by someone in advance, should always be called for before interest and patience run out. However discouraging may be the outlook, however heavy may seem the load, let all feel themselves lifted up by the spirit of God and given a new sense of the significance of the task by that closing moment of worship. "Without Me you can do nothing." "I can do all things through Christ Jesus, who strengtheneth me."

Plan definite work

Try to close the main program early enough to allow a short period for departmental teachers to meet with their superintendents, unless such meetings have already been arranged for another hour. At this time departments may discuss their share in the general plans adopted by the entire school staff. Also purely departmental problems should be taken up in these separate meetings and not allowed to clutter up and delay the united session.

Count on future meetings

The above outline is, of course, only one suggestion for the opening worker's conference. If you have a slide projector you may want to make extensive use of it in your worship program or in some other way. One good idea for the main presentation would be to have a committee appointed in advance to check the school against such a chart for complete service as is published in the International Council bulletin, "Improving the Total Program of Your Church." This committee would then report points at which the school is now failing and where special emphasis might well be placed for the next few months with some hope of real improvement. Or some outsider (a denominational or interdenominational worker, or a leader from some other church) might visit your school, go from department to department, and report his impressions, both favorable and the opposite. This would give you a chance to see yourselves as others see you.

Some workers' conferences always have a five-minute report from one of the number on "What struck me as most significant in last month's *International Journal* or some denominational leaders' magazine. Many denominations have a regular course of topics prepared for the workers' conference and credit is given just as for a leadership training course. Before your first meeting adjourns let your workers know that there will be something worthwhile at each of the meetings to follow and if possible give them the dates in advance so they can put them in their schedules.

Each workers' conference should include inspiration, information, incentive, fellowship. Avoid making it a one-man show. Be sure you do not talk the conference to death. Remember each one appreciates a meeting to which he feels he can make some vital contribution; therefore use as many of your leaders as possible. Also, each meeting should include something which will remind all the workers of underlying principles and of opportunities to grow in knowledge and skills. And help them to realize afresh that they are not working alone, that there is One on whose help they can always count.

Worship Programs

OCTOBER

THEME FOR OCTOBER: *School Life*

For the Leader

In October primary children have been in school almost a month. All have had the experience of making new friends, some of renewing friendships.

As church school leaders we have the opportunity of helping our children discover the joys of working and playing together in school and the wonders of learning. We also have the opportunity of awakening in our children a sense of thankfulness for eyes and ears with which to learn more about each other and God.

October 6

THEME: *Being Friendly at School*
WORSHIP CENTER: Open Bible, picture of children working or playing at school.
PRELUDE: "Adagio"[1]
CALL TO WORSHIP: Psalm 92: 1a, 2a.
LEADER:

It is a good thing to be together here at church school and to give thanks to God, isn't it? There is another place where boys and girls are happy together and I think you know where that is. Perhaps the picture on our worship table will help you. When I looked at this picture it reminded me of you. You have been in school about a month, haven't you? You have had some happy times together at school.

Let's share some of these happy experiences. What are some of the things that brought you happiness at school? (Books to read; friends with whom to work and play; interesting things to make and do; songs to sing; etc.) Perhaps one of the things that gives us the greatest joy is the opportunity of being friendly. Suppose we sing together about our friends.

SONG: "Friends of All"[1]
OFFERING AND SONG: "Our Offering Verse"[1]
PRAYER: (Quiet moment thinking of being friendly at school). Dear God our loving Father, we do thank you for our friends, especially our school friends. We are sorry for the times we have hurt others by saying and doing unkind things. Please help us to be more loving and kind. Amen.
POSTLUDE: "Friends of All"

October 13

THEME: *Jesus at School*
WORSHIP CENTER: Open Bible, Elsie Anna Wood's picture, "Hilltop at Nazareth"[2]
PRELUDE: "Adagio"
LEADER:

This picture on our worship center is called "The Hilltop At Nazareth." As you know, Nazareth is the little town where Jesus lived. Some people like to think that the little boy in the picture is Jesus. While you are looking at the picture I should like to read you a little thought about Jesus.

Primary Department

By Frances M. Hill *

When Jesus was a little boy
He liked the birds and trees.
He liked to climb the grassy hills
And feel the cooling breeze.
When Jesus was a little boy
He went to school each day.
He used his mind to think deep thoughts
And tried to live God's way.

As we think of Jesus when he was a little boy let's sing together: "When Jesus Was a Little Lad."

HYMN: "When Jesus Was a Little Lad"[3]
CONVERSATION:

Talk with the children about when Jesus was a little boy, mentioning how he loved the out-of-doors; how he probably helped his mother at home and his father in the workshop. Talk especially with them about synagogue school showing a picture of a synagogue school and if possible, a scroll. (Picture sets of denominational houses have these.)

The school to which Jesus went was held in a place known as the synagogue. His teacher was called the rabbi. Only the boys went to school. They sat crosslegged on the floor and as the rabbi would read to them from the scroll the boys would learn by heart what he said. The rabbi taught the boys the great laws which would help them try to live as God would have them live. He also taught them about the great teachers, called prophets who taught people about God.

Let's read together some of the thoughts Jesus learned when he was a boy in school. (Have the following verses printed on separate pieces of tagboard and give various children opportunities to choose and read aloud to the group.)

Deuteronomy 6:4, 5,
Leviticus 19:18b.
Exodus 20:12a.

LEADER:

I should like to read to you from the Bible the verse about loving God. Perhaps one to you will hold the verse that is printed on the card so the group can see it. After I have read it from the Bible suppose we all say it together. Deuteronomy 6:4, 5.

OFFERING AND SONG: "Our Offering Verse"
PRAYER: Our loving Father God we thank you for Jesus. It helps us to know that he was once a boy and went to school and tried to learn the best way to live. Help us to think as carefully as he did and to be as kind and thoughtful. Amen.
POSTLUDE: "When Jesus Was a Little Lad"

October 20

THEME: *Learning Is Wonderful*
WORSHIP CENTER: Open Bible, picture of children working or playing at school
PRELUDE: "Adagio"
CALL TO WORSHIP: Deuteronomy 6:4, 5.
HYMN: "When Jesus Was a Little Lad"
CONVERSATION:

Last week we talked about when Jesus went to school. How do you suppose going to school helped Jesus to learn about God? (Studied about how others discovered about the wonder, beauty and love of God.) What do we learn in school today that helps us to be better people? (To work and play together; share materials; think of others; look at lovely pictures; read interesting stories; sing songs; learn how people in other lands live; etc.) Let's think about some things that help us to learn and how they help. (Books, radio, pictures, music, other children, parents, teachers, etc.) Emphasize the fact that the teachers are in the room to guide and help as friends.

SONG: "Teachers"
OFFERING AND SONG: "Our Offering Verse"
STORY:

LEARNING IS WONDERFUL[4]

Jimmy Brown was so excited that he hardly knew what he was doing. This was his birthday and he had received a nice box of crayons, plus two large picture books to color for his birthday. He had been busy coloring pictures for about two hours. He was now working at a pretty house, with shutters and a shingled roof. He was using his red and green crayons to draw some flowers in the flower boxes outside the windows of the house.

"What time is it?" he suddenly asked.

"It's almost a quarter past four," replied Mrs. Brown.

"Oh," said Jimmy, "I was going over to the playground to play marbles at four. Oh well, it's raining, anyway. I think I'd rather color than play marbles today anyhow. Well, I think I'll color one more picture before I stop. Mother, may I take these crayons to school on Monday?"

"Of course, Jimmy," replied his mother. "They are your crayons and for you to use; I'm glad that you like them as well as you do."

The next day was Sunday. Jimmy went with his father and mother to Sunday school. In Jimmy's class, the teacher began the session by showing the children a picture of Jesus with many children around him. Jimmy liked the picture and the other children seemed to like it, too.

"Jesus really loved children," said Miss White, "and the children loved him too."

Jimmy could understand why children loved Jesus. It seemed to Jimmy that Jesus would be an easy person to understand and love. Jimmy thought that sometime he would like to draw a beautiful picture like that.

When Jimmy went to school the next day he took his crayons with him and as soon as he entered the schoolroom he went up to Miss Green to show them to her. She seemed almost as happy as he was over the crayons. That was what Jimmy liked about Miss Green. She was always interested in what the boys and girls wanted to say or do. She even asked him to draw a picture for the class that day.

After school had begun the principal came into the room with a new girl. She introduced her to the class. Jimmy learned that the new girl's name was Mary Black. He also noticed that Mary walked with crutches. As the children watched her go to her seat some of them laughed at her because they

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* Director of Weekday Church School, Zanesville, Ohio.

[1] *Sing, Children, Sing*, Edith Lovell Thomas, 1939

[2] Used on the cover of the *International Journal* July, 1936; available through denominational book stores.

[3] *Primary Music and Worship*, Presbyterian Board of Education, 1930

[4] "Learning Is Wonderful" Marjorie E. Herdle (Adapted) Used with Permission

thought she looked funny when she walked. Jimmy was not sure whether or not he should laugh at her too, but he did, anyway. After a short time Mary had to go to the office to get some books. While she was gone Miss Green talked with the children about laughing at Mary. She suggested that perhaps they might do something nice for her; perhaps one of them could help Mary put on her coat and carry her books. Jimmy and the other children were ashamed because they had laughed at her. When Mary came back into the room part of the children were reading and part of them were drawing pictures. Jimmy noticed that Mary didn't have any crayons at all so he asked Miss Green if he might speak to Mary.

"Mary would you like to borrow my crayons?" he asked.

"O, Jimmy," said Mary, "they are new; don't you want to use them yourself?"

"No," replied Jimmy, "I want you to use them, if you want to."

All day Jimmy kept thinking of the smile of friendliness that Mary and Miss Green gave him as he went back to his seat.

When the next Sunday came, Jimmy was very much excited. He was so excited that, in his hurry to get to Sunday school, he stumbled over the rug at the top of the stairs. He fell all the way down the steps and broke his leg. The doctor said that Jimmy had a fracture in his leg. He would have to have a heavy cast put on his leg and would have to stay in bed for a long time.

For the first few days, Jimmy didn't feel like getting out of bed. His leg hurt, and he was glad to lie still. Soon Miss White, his Sunday school teacher came to see him. She brought him some cake. Later, Miss Green, his school teacher and a few of his playmates also came to see him. Once when Miss Green came Mary Black came with her. It was nice to have so many friends who did nice things for him.

One day Mrs. Brown happened to leave Jimmy's birthday crayons beside his bed. Jimmy started to color with them. He suddenly looked up to see beautiful pear blossoms outside his bedroom window. He decided to draw them. Soon a robin came to sit on the branch of a tree. He drew that, too.

The next time that Jimmy's mother came into the bedroom, he decided to draw her picture. She was delighted with all of the pictures that Jimmy had drawn.

A few days later Miss White came to see Jimmy again. The next day Miss Green came again and Jimmy drew her picture, too. After that each teacher brought photographs of the children and Jimmy drew the pictures of his friends by looking at the photographs.

One day Jimmy said to his mother, "Mother, I am so glad that I can draw. It makes me happy and it makes the other children happy, too."

"Yes," said his mother, "I am glad, too that you can draw. Do you remember when you first began to draw?"

"No," said Jimmy, "but I do remember Daddy showing me how to draw a dog. Then when I went to school I learned more about drawing."

"You have made us all happy, Jimmy," said his mother. "I'm so glad that you have learned to use your hands this way."

"I'm glad, too, mother," replied Jimmy, "learning to draw is fun and wonderful, too."

PRAYER: Thank you God for schools and teachers. Thank you for children like Jimmy who discovered that learning is wonderful. We are glad that we can learn the best ways of living together. Help us to feel that it is wonderful to learn; that learning helps us to find ways of working with you to bring joy to others. Amen.

POSTLUDE: "Teachers"

October 27

THEME: *Being Thankful for Learning*

WORSHIP CENTER: Same as last week

PRELUDE: "Adagio"

CALL TO WORSHIP: Have the following verses printed on the board: Psalm 92:1a, 2a; Deuteronomy 6:4, 5. The children will enjoy repeating them together as the leader reads with them from her Bible.

HYMNS: Shall we sing together some of the hymns we have enjoyed this month? "Friends of All," "When Jesus Was a Little Lad," "Teachers."

OFFERING AND SONG: "Our Offering Verse"

CONVERSATION:

(Recall last week's conversation about learning being wonderful.) Last week we said that it was wonderful to be able to learn. We thought about some things that help us to learn. What are some that you remember? There were some that we didn't mention at all and perhaps we might think about them today. Many of them are mentioned in one of our songs. Let's sing it and then share together some of the things it says.

HYMN: "We Thank Thee, God, for Eyes"[1]

CONVERSATION: Let's list on the board some of the thoughts of the song. (Eyes, ears, lips, hands, legs, hearts, minds, noses, strength.) After listing these thoughts suggest that the children think of reasons why they are thankful for some of these. As a result of this thinking guide them in creating a litany. Perhaps as a response you might use the first musical response found on page 98 in *Sing, Children, Sing,* under the heading "Litany of God's Helpers."[1]

CLOSING LITANY: (children's creation)

(Suggestion:)

For eyes to see the brightly colored flowers

Sing response, "Father Now We Thank Thee"

For ears to hear the songs of birds and lovely words

Response

Etc.

POSTLUDE: "Adagio"

Junior Department

*By Mary Esther McWhirter**

THEME FOR OCTOBER: *Autumn Days*

For the Leader

Children may take for granted the rare loveliness of these autumn days. Or, through the wise guidance of perceiving adults they may: (1) become intensively aware of "the good earth"; (2) grow in sensitivity to the rhythm of the seasons, the glory of the fall colors, and the bounty of garden and field; (3) respond with whole-hearted joy to a world brilliantly aflame with reminders of God's creative and artistic powers; (4) be led to give spontaneous thanks to God the Creator—ever present and at work in his world.

October 6

THEME: *"Ripening Grain"*

WORSHIP CENTER SUGGESTIONS: A picture of a grainfield in autumn; a few small sheaves of ripened grain.

PREPARATION:

A week in advance, select five children to read the scripture suggested below. Allow ample time for interpretation and practice. On this Sunday morning meet early with these same children in order that they may be prepared to read the biblical selections with clarity and in a spirit of worship.

If a blackboard is available, write or print the words of the hymn, "The Autumn Days Are Come Again", before the children arrive. Keep it covered until after the hymn has been introduced and interpreted.

QUIET MUSIC: Hymn Tune "Canonbury"

CALL TO WORSHIP: "The earth is the Lord's and the fulness thereof. The earth is full of the goodness of the Lord."

HYMN: "O Beautiful for Spacious Skies" (stanza 1)

RIPENING GRAIN

Here in our worship center we have a picture which shows a grain field ready for harvest. On the table are small sheaves of ripened grain. We are reminded of the words we just sang "amber waves of grain." What color would they be? If we had taken a plane trip across America a few weeks ago we would have seen many fields of grain, tall and yellow-brown. The sight of harvest fields makes us know that summer is over and autumn has come. What else tells us that "The Autumn Days Are Come Again"?

There is a hymn called "The Autumn Days Are Come Again." In writing it the author included many of the signs of autumn which you have just named. As I read, see if you can discover any others which he saw. (Read the following)

POEM:

The autumn days are come again;
Once more the glad earth yields
Her golden wealth of ripening grain,
And sight of harvest fields,
For brilliant shade of autumn trees,
For haze of autumn air,
For rich, ripe tints,
For bright blue skies,
We sing our thanks and prayer.[1]

What did the author see that you did not mention? As I read this poem again, listen with your eyes closed and then be ready to tell what pictures you could see in your mind. (Read. Then let the children describe the pictures suggested by the words.) Now, let us say this stanza in unison. (Repeat.) The tune is the one which we just used when we sang "O Beautiful for Spacious Skies." Let us sing these new words.

HYMN: "The Autumn Days Are Come Again"

SCRIPTURE:

Today we "sing our thanks and prayer" for the "golden wealth of ripening grain and sight of harvest fields." Long ago when the Hebrew people looked at their harvest fields they thought of God and of his goodness to them. They, too, sang their "thanks and prayer." In the Bible we find some of their words of praise and thanksgiving. Five

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[1] Samuel Longfellow. Adapted by M. E. M. Adaptation used by permission of and arrangement with Houghton Mifflin Company, the authorized publishers.

of the members of our department will come forward and read some of these words.

Child: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

Child: ". . . the rain cometh down and . . . watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater . . ."

Child: "Behold, the farmer waits for the precious fruit of the earth, being patient over it until it receives the early and the late rain."

Child: "Yea, the Lord shall give that which is good and our land shall yield her increase."

Child: "There shall be abundance of grain in the earth."

Unison: "We give thanks unto thee, O God; We give thanks."

QUIET MUSIC: Hymn Tune "Canonbury"

LITANY OF THANKS:

For the bright autumn days which bring us joy
"We give thanks unto thee, O God;
We give thanks."

For the golden-brown grain which has been harvested
"We give thanks unto thee, O God;
We give thanks."

For the singers and poets of the long ago time who sang their thanks and prayer to thee
"We give thanks unto thee, O God;
We give thanks."

For the world which is full of thy loving-kindness
"We give thanks unto thee, O God;
We give thanks."

HYMN: "We Plow the Fields and Scatter"

October 13

THEME: *Autumn Trees*

WORSHIP CENTER SUGGESTIONS: Colored leaves; a picture of woods in autumn or of an orchard with fruit laden trees.

QUIET MUSIC: Handel's "Largo"

CALL TO WORSHIP:

"This is the day which the Lord hath made; we will rejoice and be glad in it. Sing unto the Lord with thanksgiving."

HYMN: "For the Beauty of the Earth"

LEADER:

TREES

Have you looked at the trees in your yard or in your park this week? How have they changed since last summer? What colors do you see now? Are there any trees which have not changed color? Which? Have you seen any fruit trees this fall? Or helped pick fruit? What kind?

Last week when we sang "The Autumn Days Are Come Again," we found one line about autumn trees. Can you remember it? ("For brilliant shade of autumn trees.")

PERIOD OF DIRECTED SILENCE:

Let us be quiet and close our eyes for just a moment. In the silence think of some especially beautiful autumn tree which you have seen lately. Perhaps it was a scarlet maple . . . or a yellow ash . . . or an apple tree laden with shining red apples. As you think, pray your own prayer thanking God for the brilliant colors of trees in autumn.

SCRIPTURE: (repeated from memory by Leader)

"Whatever is lovely . . . think about these things."

"He hath made everything beautiful in his time."

MOMENT OF SILENCE

LEADER: Last week we thought together about the fields of yellow grain which tell us that summer is over and that autumn has come. Today we have been thinking about the changes that come to trees during the fall. Let us sing our new hymn. (The leader repeats the words of "The Autumn Days Are Come Again")

HYMN: "The Autumn Days are Come Again"

LEADER: "Concord Morning"

Many of you have enjoyed the book, "Little Women" by Louisa May Alcott. When she was a little girl she lived with her family in a big, rambling old house just outside of Concord, Massachussetts. Nearby was some beautiful wooded land.

"One beautiful October morning when the maples were scarlet and yellow and before anyone else was awake, Louisa opened an outside door and slipped out into the autumn sunshine. She stood for a moment breathing in the crisp October air. Then up to her beloved woods she raced. And while she was up there in the woods, something wonderful happened to her. It was so wonderful that in the evening she wrote about it in her diary. This is what she says."[2]

"Concord. Thursday. I had an early run in the woods before the dew was off the grass. The moss was like velvet and as I ran under the arches of yellow and red leaves, I sang for joy, my heart was so bright and the world was so beautiful. I stopped at the end of the walk and saw the sunshine out over the 'Virginia Meadows.' . . . A very strange and solemn feeling came over me as I stood there, with no sound but the rustle of the pines, no one near me, and the sun so glorious for me alone. It seemed as if I *felt* God as I never did before and I prayed in my heart that I might keep that happy sense of nearness all my life."[3]

MOMENT OF SILENCE

QUIET MUSIC: Handel's "Largo"

PRAYER POEM: "Autumn"[4]

Autumn, how we love you,
Love your sunny skies so blue;
When summer time has left us,
Happy days we spend with you.

How lovely is the maple
In her gold and crimson gown;
The birches are in yellow
And the oaks in golden brown.

How priceless are the treasures
Every season to us brings;
We thank thee, Heavenly Father,
For so many lovely things.

October 20

THEME: *Rich, Ripe Tints*

WORSHIP CENTER SUGGESTIONS: A vase of autumn flowers or bittersweet; a bowl of brilliantly colored fruits or vegetables.

QUIET MUSIC: Hymn Tune "Serenity"

CALL TO WORSHIP:

Child:
"O Lord of heaven, and earth, and sea,
To thee all praise and glory be;
How shall we show our love to thee,
Who givest all?"

Child:
"The golden sunshine, vernal air,
Sweet flowers and fruit thy love declare;
Where harvests ripen, thou art there
Who givest all."[5]

HYMN: "The Autumn Days Are Come Again"

LEADER:

Two weeks ago we thought together about the golden-brown harvest fields. Last week we remembered the "brilliant shade of autumn trees"—the ash, the oak, and the maple. We also remembered other trees, bright with their load of ripened fruit. Where else can we find "rich, ripe tints" which tell us that autumn is here? What colors do you see in flower gardens—at home or in the park? In vegetable gardens?

These are the days when people who have vegetable gardens are bringing in what they have raised. This story tells about one family's garden.

STORY:

THE GARDEN[6]

Mother, Father, and Frances had worked all afternoon in the garden. They had dug potatoes, pulled carrots, picked cucumbers, and piled into big baskets the pumpkins, squash, and the late tomatoes. By the time that it was dark, all the vegetables had been gathered and stored in the cellar.

"Now, if there's a frost tonight, our garden will be safe," said Father.

Supper was later than usual. Mother, Father, and Frances were all more hungry than usual, for they had worked hard all afternoon in the sharp, fall air. How they all enjoyed the big kettle of bean soup and the bowl of salad greens that Mother had prepared.

When supper was over and the dishes cleared away, Father said: "You know, there's a special kind of joy that comes from harvesting your own garden—the vegetables that you, yourself have planted and raised."

"Yes, and it's good to know that we have a cellar full of vegetables for use during the winter months," added Mother. "Next week Frances and I shall can some of them. We'll put the rest into the food locker to freeze."

"I like having a garden," said Frances. "That's another reason I'm glad we moved here where we can have room for one. Getting in the vegetables today was really fun."

"Yes, it was. You know, long ago, in Bible times, people felt much as we feel when we harvest what we have raised," replied Father. "Tomorrow I'm going to preach a harvest-home sermon at church and read some harvest verses from the Bible. So, Frances, if you will bring the Bible from my desk in the study, I'll read you tonight some of the verses you will hear tomorrow morning."

As Mother and Frances listened, Father read:

"As long as the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night shall not cease."[7]

"Thou shalt eat the labor of thy hands: happy shalt thou be, and it shall be well with thee."

". . . for my heart rejoiced because of all my labor; and this was my portion from all my labor."

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[2] Powell, Marie Cole, *Boys and Girls at Worship*, Harper and Brothers. Used by permission of the publisher.

[3] Ednah D. Cheney, editor, *Louisa May Alcott, Her Life, Letters, and Journals*. Little Brown and Company. Used by permission of the publishers.

[4] Elizabeth Cushing Taylor. Source Unknown.

[5] By Christopher Wordsworth.

[6] Story by **M. E. M.** in *Thoughts of God for Boys and Girls in Autumn*, 1946. Published by the Connecticut Council of Churches. Used by permission.

[7] Genesis 8:22. The Bible: A New Translation by James Moffatt. Harper and Brothers, Publishers. Used by permission of the publishers.

QUIET MUSIC: Hymn Tune "Serenity"
POEM: (read by five children)
Unison:
Today I filled a basket
Of things my garden has grown,
It seems such a little while ago
That all those seeds were sown.
Child:
I remember the days of sunny spring
When I loosened the earth with my hoe,
I remember the days when I planted the seeds
And waited for them to grow.
Child:
Warmed by the sun, refreshed by the rain,
By the rich brown earth they were fed.
Tiny sprouts appeared, grew green and tall.
"Thank you, God, for my garden," I said.
Child:
Turnips and dusty potatoes,
A large red cabbage-head,
And tumbling from the basket
Are peppers green and red.
Child:
A shining purple egg-plant,
A pumpkin round and yellow,
Onions with their slippery skins,
Tomatoes red and mellow.
Child:
The slender golden carrots lie
By a squash that is round and green;
The cauliflower has a snow-white head,
The whitest I've ever seen.
Unison:
My basket holds many treasures
That have grown in the garden sod;
I wonder at the growth of living things.
I wonder at the ways of God.[8]
PERIOD OF GUIDED SILENCE
LEADER: As we sit here quietly thinking we wonder at the growth of living things. We wonder at the ways of God. We are glad for the brightly colored vegetables which grow up out of the brown earth of our gardens. We look at our worship center filled with autumn fruits and flowers. Their "rich, ripe tints" make us glad. We thank thee for all these, thy good gifts.
HYMN: "We Plow the Fields and Scatter"

October 27

THEME: *Bright, Blue Skies*
WORSHIP CENTER SUGGESTIONS: Autumn landscape; leaves, flowers, fruits to suggest fall. Bible open to Philippians 4:8
QUIET MUSIC: Hymn Tune "Trentham"
CALL TO WORSHIP:
A haze on the far horizon,
The infinite, tender sky,
The rich, ripe tints of the cornfields,
And the wild geese sailing high;
And all over upland and lowland
The charm of the golden-rod,—
Some of us call it Autumn,
And others call it God.[9]
MOMENT OF SILENCE
LEADER: During the Sundays of this month we have thought together about the joys of autumn days. We have thanked God for "sight of harvest fields." Let us sing a song about fields.
HYMN: "We Plow the Fields and Scatter"
LEADER: We have thanked God "for brilliant shade of autumn trees." Let us sing a hymn through which we may give thanks for trees and for other wonders in God's out-of-door world.
HYMN: "For the Beauty of the Earth"
LEADER: We have thanked God for the "rich, ripe tints" in our flower and vegetable gardens. Let us use our special hymn for the month which helps us to "sing our thanks and prayer."
HYMN: "The Autumn Days Are Come Again"
LEADER:
What do you like best about the sky in October? If you were an artist, painting a landscape on an October day, what kind of a blue would you use for the sky? Yes, most of the time during October the sky is a bright, clear blue. When there are clouds they are usually white and fleecy.
What we have just been saying reminds me of a sentence which Paul once wrote to his friends the Philippians. He wrote: "Whatever is lovely, think about these things." (Revised Standard Version) This month we have thought about many lovely gifts which autumn brings. Let us remember some of them now, including them in a litany. Will you say with me the refrain: "Whatever is lovely, think about these things."
LITANY: "Whatever Is Lovely"
Refrain (see above)
The golden grain as it waves in the harvest field; (Refrain)
The brilliantly colored leaves of the trees which give shade from the sun; (Refrain)
The bright fruits and vegetables from orchards and gardens; (Refrain)
The clear blue sky filled with fleecy white clouds; (Refrain)
QUIET MUSIC: Hymn Tune "Trentham"
PRAYER POEM: "Autumn, How We Love You"[10]

[8] *Thoughts of God for Boys and Girls*, published by the Connecticut Council of Churches. 1944, page 5. Used by permission.
[9] From: "Each in His Own Tongue" by William E. Carruth. Used by permission of Mrs. W. H. Carruth.
[10] See the service for October 13.

Intermediate Department

*By Frances Nall**

THEME FOR OCTOBER: *Pioneers on Religious Frontiers*

For the Leader

The theme for the month of October, "Pioneers on Religious Frontiers," is based on the story of the early Hebrews. The experiences of Abraham, Joseph, and Moses and their growing knowledge of God influenced their daily living. So today our daily living is influenced by a study of the early Hebrews, by our own developing ideas of God, by our relationships with God and with boys and girls of other nationalities and races, and by our ideas of honesty and fair treatment of others and their property.

Appoint a committee to plan the worship services for October. After they have discussed the general plan, let them divide into four groups, each sub-committee being responsible for planning one worship service. Let each committee plan and lead as much of the service as it is capable. The leader should guide them very carefully in their planning, and practice at least once with those participating in the service. Help them to feel the fellowship with God in worship and to experience the thrill of helping others to worship.

The committee should arrange the room or chapel neatly. See that the chairs are in even rows, and that the floor and windows are clean. Plan a worship center, if the group so desires. This may be made by placing a cloth over a table or box on which are placed lighted candles and an open Bible. The worship center may be varied by the use of autumn flowers and colored leaves, a lighted globe or a picture. (The boys in the department might make a worship center in their manual training class.)

October 6

THEME: *Pioneers in a New Community (Columbus Day)*

* Supervisor Junior-High Department, First Methodist Church, Evanston, Illinois.

PRELUDE OR PROCESSIONAL: "Father of Lights"
CALL TO WORSHIP:
First Student: "O Lord my God, in thee do I put my trust."
Second Student: "O Lord our Lord, how excellent is thy name in all the earth!"
Both students: "I will praise thee, O Lord, with my whole heart; I will show forth all thy marvelous works."
HYMN: "Forward Through the Ages"
SCRIPTURE: (read by student) Genesis 12:1-5; 26:12; 28:16; 35:1a. (If the group is not familiar with the stories of Abraham, Isaac, and Jacob, the leader should tell them briefly before the Scripture is read. See Genesis, chapters 12-46.)
LEADER: The theme for the month of October is "Pioneers on Religious Frontiers." Among the first pioneers on the religious frontiers were the early Hebrews. This month we are learning what Abraham, Joseph, and Moses discovered about God and how we can discover God anew in our everyday living. Abraham left his boyhood home with its idols and went into a new country to discover that there was one true God. When boys and girls today go to a new community they too can be Abrahams and discover God in everyday living as Betsy did in the story, "Wanted —to Rent," which we shall now hear.

WANTED—TO RENT[1]

"Oh, Daddy! Not That!" cried thirteen year old Betsy, frowning at the drab three story tenement, where her father was parking the car.

"Yes, this is it," answered Father. "We're lucky to have even this roof over our heads during the housing shortage. And it's close to my new job, too."

Betsy peered horrified up the littered street, lined on each side by tall forbidding houses. "We can't live here," she wailed, tears clouding her blue eyes.

"It's not *that* bad," teased her sixteen year old brother, George.

As they unpacked the car, curious neighbors stuck their heads out of windows up and down the street. Betsy looked at their swarthy skins and dark eyes and whispered tragically, "Mother, they're Italians."

"Shh!" Mother cautioned. "They'll hear you."

[2] By Elsie Conry. Used by permission.

Inside their shabby apartment Betsy protested, "But we can't live in an Italian district. We're Americans."

George snickered. "Oh yeah. Dad's Irish and Mother's Danish and Swedish. Just how do you figure that you've got a priority on being an American?"

George soon made friends with his new neighbors and was having a wonderful time with the Italian boys. But not Betsy! She pined for her friends back in the Middle West. She compared her own fair skin and blond hair with Mary's, an Italian girl in her school class who lived down the block. Betsy preferred to be alone. She was ashamed to let the girls in the so called "upper crust" know that she lived in the Italian district, so she snubbed them too.

One day Betsy was put on a committee with Mary and they walked home together. Betsy was amazed to learn that Mary was just as sweet and lovely as her old friends "back home." Mary confided later as their friendship grew deeper that she too disliked living in their shabby district. They were kept out of the nice sections of the city where there were trees and flowers, because of their nationality.

One day Mary invited Betsy to her home to see her decorations. "Why do you celebrate?" asked Betsy.

"It's Columbus Day," answered Mary proudly, showing Betsy the clean living room adorned with American flags and bunting.

"Why do Italians celebrate October the twelfth?" asked Betsy. "Columbus was Spanish."

"Oh, no." Mary was excited. "He was an Italian. He discovered America for the Spaniards but he himself was an Italian," answered Mary, pulling down a reference book to prove her point.

On the way home Betsy met her brother. "George," she said, "as soon as I'm old enough I'm going to run for Congress."

"Congress," laughed the big brother. "So you can represent the Italian district?"

"No," said Betsy seriously, "so that I can help make laws that will outlaw racial districts in a democratic country. Mary's mother would like a flower garden too."

"My little Joan of Arc," George exclaimed proudly, as they raced each other down the gloomy street.

PRAYER: For strength and courage to help all boys and girls have a fair chance in the world.

OFFERING: (For an Italian Settlement House Project.)

PRAYER HYMN: "O Brother Man, Fold to Thy Heart"

BENEDICTION: "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my Strength and my Redeemer. Amen."

October 13

THEME: *Pioneers in Honesty*

PROCESSIONAL: "O Young and Fearless Prophet"

OPENING SENTENCES:

First Student: "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill?"

Second Student: "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart."

HYMN: "Be Strong! We Are Not Here to Play"

SCRIPTURE: Tell the story of Joseph, briefly stressing that in Egypt he discovered that God was with him at all times. Point out the truthfulness of Joseph and his loyalty to God. Read Genesis 39:1-6.

STORY:

OUT OF BOUNDS

The football game had been a tough one; even the referee had been injured. The score was a tie between the rival high schools, Bronson and Emporia. The teams had plowed through mud and water all afternoon and now it was beginning to rain again and getting dark. Bruce had the ball for Emporia. It was on the ten yard line. As Bruce carried the ball over the goal line the umpire signalled touchdown and the stands went wild with excitement. But Bruce knew it had not been a touchdown for he had run out-of-bounds and the umpire had not seen him because of the rain. Bruce told the umpire, who reversed his decision and the ball went to Bronson. The crowd booed and hissed.

Again the ball was on the ten yard line with a minute to play, but this time for the Bronson team. The Bronson player made a short pass which was incomplete because an Emporia player interfered. A Bronson man recovered and carried it over the goal line. The umpire was not sure of just what had happened because of the darkness. He asked the Bronson player if there had been interference with the play. The whole team yelled, "No." But the Emporia players said that there had been interference with the pass. The umpire then turned to Bruce and asked, "Did you see the play?"

"Yes, sir," answered Bruce.

"Was there interference with the pass?" asked the umpire.

"Yes, sir," answered Bruce truthfully. The decision was given and the game ended in a tie instead of a defeat for Emporia. The umpire knew that Bruce was honest.

POEM:

Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or evil side;
Some great cause, God's new Messiah, offering each the bloom or blight, . . .
And the choice goes by forever 'twixt that darkness and that light.
Then to side with Truth is noble when we share her wretched crust,
Ere her cause bring fame and profit, and 'tis prosperous to be just;
Then it is the brave man chooses, while the coward stands aside, . . .
And the multitude make virtue of the faith they had denied.

JAMES RUSSELL LOWELL

PRAYER: Our Father, we thank thee for thy love which guides us at all times. Help us to control our thoughts and words, so that we may be honest in all things. Teach us a gentler way of living with our families and with our friends. May we carry the spirit of Jesus with us in everything that we do. In thy name, we pray. Amen.

RECESSIONAL: "March on, O Soul, with Strength"

October 20

THEME: *Pioneers in Interracial Friendship*

CALL TO WORSHIP: (by the choir) "O Come, Let Us Worship"

SCRIPTURE SENTENCES: (by several students)

First student: "Be kindly affectioned one to another with brotherly love; in honor preferring one another."

Second student: "Have we not all one father? Hath not one God created us?"

Third student: "And hath made of one

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blood all nations of men for to dwell on all the face of the earth."

Three students in unison: "For this is the message that ye heard from the beginning, that we should love one another."

HYMN: "We Thank Thee, Lord, Thy Paths of Service"

LITANY: "All Friends"

Leader: For the happiness which friendship brings,

Group: We thank thee, our Father.

Leader: Help us to make new friendships among boys and girls of other races and nationalities,

Group: We pray thee, O Father.

Leader: Help us to speak kindly of people who are different,

Group: We ask thee, O Lord.

Leader: When we have hurt the pride of someone of another race because of our carelessness,

Group: Forgive us, O God.

Leader: That we may be Christlike in all our friendships,

Group: We pray thee, O Father. Amen.

PRAYER HYMN: "When Thy Heart, with Joy O'erflowing"

STORY FROM THE BIBLE: Tell briefly the story of Moses leading the Israelites out of Egypt and their wandering in the wilderness. Stress that the Israelites discovered the idea, new to them, that God wanted all men to be free and learn to live together as brothers. See Exodus 2-20. Read aloud Exodus 19:1-8.

STORY FROM MODERN TIMES:

TEAMWORK

It's always hard to say goodby but this was the hardest goodby Sam Yusa ever said. He with his parents were going back to their home in California. They had been evacuated from the West Coast during the war because their ancestors had come from Japan. Sam had never known anyone but boys and girls with slanting eyes, straight ebony hair and yellowish complexions until his family had settled in a Mid-Western town. Sam had had such a wonderful time in the new Junior high school. He had been on the football team and in the band. And his friends were the best pals he had ever had. How could he ever say goodby to Gus Andresen, his fair-haired Norwegian pal, or to Nicholas Martigopolus, whose Dad had the Greek restaurant, and there was Mickey Callagan, the policeman's son, and Isaac Cohen.

Sam snapped his bag shut as he heard the taxi coming to a screeching stop outside the door. He was glad it was a school day and all his pals would be in social studies class. But to his surprise, when they got to the station there were black, blond, and red heads waiting at the train shed gate to shower him with comic books, candy, and games for his long journey. There was lots of loud talking and shoving as the boys scrambled over each other to carry all the Yusa baggage to the Pullman car. As the train pulled out, it was more than "dust in their eyes" that made seven big husky boys pull out their handkerchiefs. Suddenly Sam realized he was doing the same. "The best pals a guy will ever have," muttered Sam to himself as the train rounded a curve and he lost sight of the waving arms in the distance.

OFFERING: For mission work among another racial group.

OFFERING RESPONSE: "All Things Come of Thee, O Lord"

BENEDICTION: Dear Father, we thank thee for friends of other races and their contributions to our lives. Help us to appreciate all peoples everywhere, and realize that we are all children of our Father. Teach us to live together in harmony, and friendliness. Forgive our selfishness, greed and prejudices. Help us to have the attitudes of Jesus toward all people that we are all brothers. In thy name, we pray. Amen.

October 27

THEME: *Pioneers in Carrying Out God's Laws*

PRELUDE: "My God, I Thank Thee Who Hast Made"

CALL TO WORSHIP:

First Student: "Hear, O Israel, the Lord our God is one Lord: And thou shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thy heart."

Second student: "I delight to do thy will, O my God, yea, thy law is within my heart."

"O how love I thy law! it is my meditation all the day."

HYMN: "O Christ, the Way, the Truth, the Life"

SCRIPTURE: (If possible let the group repeat from memory) Exodus 20:1-17.

ANTHEM OR SPECIAL MUSIC: "O Thou Whose Feet Have Climbed Life's Hill"

OFFERING: For special need of the church.

OFFERING HYMN: "Thy Work, O God, Needs Many Hands"

FORUM: (Talks by three students)

CARRYING OUT GOD'S LAWS

First student: (The speaker should explain the meaning of the Ten Commandments for us today. He might say:) The Ten Commandments have been a guide for right living since the time of Moses. They cannot be broken, but they can break us, just as with the Law of Gravity. A man can step off a high building; he does not break the law of gravity but it breaks him. So with the Ten Commandments, we do not break them by disobeying them, but we hurt ourselves. In order to be our best selves and live happily in the world we must follow God's laws in our beliefs and our treatment of other people.

Second student: (The speaker should discuss the origin and meaning of Hallowe'en for us today. He may say:) This week comes a celebration much older than Christianity. Only we today remember just part of it. October 31st is All Hallow's Eve or Hallowe'en which comes on the eve of All Saints Day, November the first. All Saints Day was celebrated by the Druids, as we do our Thanksgiving, as the day on which they gave thanks to all the saints for the bountiful harvest. On the evening before All Saints Day it was thought by the heathen Druids that the souls of all persons who had died during the previous year would come back. These souls would do nice things for the people on earth who had been kind to them. But if a person had been mean, the soul (or witch) would get even with this human by playing tricks on him, or trying to scare him. People would dress up in fantastic costumes in order that the spirits would not recognize them. Sometimes these humans would play tricks on people who had been mean to them and not wait until they were in the spirit world to get even. Today we have forgotten the part of the heathen festival which says All Hallow's Eve is a time to do good things for your kind friends. How can we make this heathen festival a religious one?

Third student: (The student should tell how we can be pioneers in carrying out God's laws on Hallowe'en. He may say:) Jesus was a happy person and he wants his followers to be happy and have fun. But how can we follow Jesus' commandments of Matthew 5:38-39 and 43-44 on Hallowe'en? Jesus' laws of life were far in advance of the heathen ideas of treatment of people. How can we make our Hallowe'en celebration a Christian festival? In some parts of the country children take gifts to kind neighbors. In other places they ring the doorbell and say, "Trick or Treat." The people give the children candy or expect to have their windows soaped. In some places church groups entertain another race or church group with some of the old Druid games as bobbing for apples and telling fortunes. How can we be pioneers in carrying out God's laws on Hallowe'en?

PRAYER HYMN: "I Would Be True"

CLOSING PRAYER: Dear Father, we thank thee for thy laws which guide us in our relationships with other people. Help us to put them into practice in our everyday living at school, at home, and at play. Help us to think of the other person first and ourselves last. In thy name, we pray. Amen.

Senior and Young People's Departments

*By Edith Brookmiller**

THEME: *Christ Must Be Made Known*

October 6

THEME: *What Do We Have to Share with the World?*

PIANO PRELUDE: "Draw Thou My Soul, O Christ"

SILENT PRAYER:

As the pianist finishes playing the hymn suggested above, the leader should request a period of absolute silence for individual prayer. After one minute, the pianist should play again, softly, the same hymn, with the leader reading the first and third verses to the background of music.

CALL TO WORSHIP: "Unto whomsoever much is given, of him shall much be required." —Luke 12:48.

HYMN: "Now in the Days of Youth"

SCRIPTURE: Matthew 5:38-48

LEADER:

Christ must be made known. He must be made known to our friends, to our neighbors, and to the world. We are not exaggerating when we say that the fate of the world lies in the hands of those of us who are Christians. An editorial in the *New York Times* stated that the American goal should be to

* Assistant to the Secretary for Women's Work, Presbyterian Board of Christian Education, Presbyterian Church in the U. S. A., Philadelphia, Pennsylvania.

unite the Sermon on the Mount and the atomic bomb, the Sermon on the Mount being the pattern for the perfection of mankind, and the atomic bomb a warning that unless we come nearer to that perfection we shall surely die. Our pastors, our teachers, congressmen; in fact, thinking people everywhere are saying: "We must change, or die!"

What do Christian young people have to give to the world? ". . . the Christ, the son of the living God," (Matthew 16:16) who taught us to love our enemies, that all men are brothers, that selfishness and hate and greed will lead to war. Christian young people are the channels through which God can work to save mankind from war, disease, poverty, oppression, injustice, and class and race conflict.

The world needs young people who will live as Christ lived, practicing in daily living the things in which he believed. *If* we would *live* as we profess; if we would *do* the things we say we believe in, then the world could and would be changed. What are these beliefs that can change the world?

LITANY OF BELIEF:

(NOTE: The following is a creed concerning Christian doctrine which may be revised in light of the position held by the church using this program. This may be desired in connection with the statement of the theory of the atonement, which is one of a variety of views held by individuals and churches.)

Leader: In God the Father who is Creator and Father of all men, ruling in justice and in love,

Group: We Believe!

Leader: In God the Son who took human form in the person of Jesus Christ and thus became both God and man,

Group: We Believe!

Leader: In God the Holy Spirit who is working through us as the presence of God the Father and God the Son in our hearts,

Group: We Believe!

Leader: That God made man in his own image, for fellowship with him, free and able to choose between good and evil, and forever responsible to his maker and Lord,

Group: We Believe!

Leader: That Jesus Christ came to bring us salvation,

Group: We Believe!

Leader: That he died on the cross that he might take upon himself our sin and suffering that results from that sin,

Group: We Believe!

Leader: That God made man in his own image, that he could love us as his children and we could love him as our Father and we could love each other as brothers,

Group: We Believe!

Leader: That God requires of every man so to live in all honesty, purity, and charity that our lives shall testify to Christ,

Group: We Believe!

Leader: That we must discover God's will for our lives and do it,

Group: We Believe!

Leader: That it is our commission to go into all the world and make disciples of all nations,

Group: We Believe!

(NOTE: The response to the creed may be given by the choir, by four or five voices, or by the entire group, but it is important that the response be made immediately after the leader gives the last word in the sentence. Even a slight delay in the response will lose the effectiveness of the chant. Also, "We Believe!" should be given with great emphasis and power.)

PRAYER:

"Teach us, good Lord, to serve thee as thou deservest; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labor and not to ask for any reward, save that of knowing that we do thy will; through Jesus Christ our Lord. Amen." (*Book of Common Worship*, Presbyterian Church, U. S. A., page 97.)

HYMN: "God of Grace and God of Glory"; Tune, *Cwm Rhondda.*

October 13

THEME: *Christ Must Be Made Known—to our Friends and Neighbors*

INSTRUMENTAL PRELUDE: "Christ of the Upward Way"

CALL TO WORSHIP:

IF I HADN'T

If I hadn't stood in the market place
And seen man's greed contort his face

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THE UPPER ROOM

Medical Arts Building Nashville 3, Tenn.

And seen him steal, and cheat, and lie,
And fight to live and not know why,
I would have gone on without a care,
And never have known I was needed there.

If I hadn't traveled far and wide
Around and about the countryside,
I would never have known that there are some
Who work and slave 'til the day is done;

Who work for another to just get by—
And then see him get rich while they starve and die.

If I hadn't stood in the city square,
I would never have known I was needed there.
I would never have known that I can give
A part of my life to make others live.
I would never have known if I'd gone and hid;
If I hadn't opened my eyes . . . but I did.
(—By an eighteen-year-old girl)

HYMN: "Rise up, O men of God"

THE CHALLENGE:

A new sense of urgency is upon Christians, for we are realizing that the work of the kingdom of God must be done without delay, beginning in our homes, and carrying outward through our friendships, to our neighbors, and to all areas of life. We are called upon today to commit our efforts toward practicing the beliefs which we profess.

Let us hear, from the New Testament, the answers to some of the questions which arise when we think about making Christ known to our friends and neighbors:

What is the greatest law of human relationships that is known? (Have someone read Mark 12:28-33)

And then the question invariably follows, "*Who is my neighbor?*" (Tell, or have told, very briefly, the story of the Good Samaritan, who proved himself neighbor to a man in trouble.) Christ is saying to us today, "Go thou and do likewise."

What was Christ's attitude toward those who break social and moral laws? (John 8:3-11) Are we doing anything to help such people in our community who have broken such laws?

What did Christ do when he met physical distress? (Have someone read Matthew 11:2-5) Do we think about the sick in our hospitals unless we have relatives or friends there? Are there near-by areas of distress that we tolerate simply because we are used to them?

What did Christ do when he casually met a stranger in spiritual distress? (Have someone read John 4:6-30) How important do we consider our casual meetings with people? Are we indifferent to "people who don't matter," and to people whose names we will probably never know?

GUIDED MEDITATION:

Holy Father, whose understanding goes beyond our questions, show us thy plan for our lives. *(Pause)* Teach us the secrets of human relationships. *(Pause)* Teach us sensitiveness, that we may be aware of others' needs. *(Pause)* Give us of thy limitless strength to answer those needs. *(Pause)* Help us to be more alert to the unspoken needs of friends and strangers. *(Pause)* In the name of him who saw men so clearly, and yet loved them enough to give his life for them, Amen.

CLOSING HYMN: "Teach us, O Lord, True Brotherhood"

October 20

THEME: *Christ Must Be Made Known Throughout the World*

NOTE: This service is based upon the prayer which the Rev. Mrs. Tamaki Uemura, of Tokyo, Japan, gave at the Presbyterian national women's meeting held in Grand Rapids, Michigan last May. Mrs. Uemura was the first Japanese citizen to leave Japan after the war, and since coming she has said that when the invitation was extended to her to come to America to speak before church groups she felt she could not possibly accept, that she did not know what she could say to the mothers, wives, and sisters of the boys who had lost their lives in the war. But the realization came to her that the bonds of true Christian love could never be broken, and she knew she must come. Her first publicly spoken words in this country were the words of the prayer which is used here.

PRELUDE: "In Christ There Is No East or West"

HYMN: "Thy Kingdom Come, O Lord"

LEADER: (Recite I John 4a, 20b)

SCRIPTURE: John 15:9-17

SOLOIST: "The Lord's Prayer," by Malotte

LEADER: "For thine is the kingdom, the power, and the glory forever."

LEADER: "Youth Speaks"

The young people of this generation know that Christ must be made known throughout the world if there is to be a world! Listen to them speak:

"What an age in which to live! Why, I wouldn't trade Christopher Columbus, Martin Luther, George Washington, or even Paul, their adventures for the ones which are open to us! When we get the fact that Christianity is more than church or Sunday school attendance, more than phrases we repeat, then we may get to the dynamite packed into the life and words of Christ."[1]

"The words of Jesus sound through my heart, and I can only pray, 'Lord, I want to be a Christian.' I want so to empty myself of hate, envy, and selfishness that God will fill me with his spirit. I want to have the courage to proclaim and live the way of peace as Jesus did. I want to serve the God of Love by sincerely loving all persons. I want to be unafraid to use my mind to help build a new world. I don't want to pass by on the other side while the hungry and sick cry out for help. I want to be deeply concerned about the suffering millions in our world. I want to witness courageously for God, though it means being ridiculed, misunderstood, and persecuted. I want to dip my soul in prayer often; to be filled with godliness."[1]

And then Jean Harbison from Puerto Rico gives us this thought: "There's been a lot said about serving a cause, serving Christianity, through the normal channels of our daily lives. That's good. But some of us have to go beyond the normal; we have to serve our cause through unusual channels, and as unusually efficient conductors and transformers for the power of God if Christian youth are truly to build a new world. The new world will take all of us, not just the weekly ceremony of warming the pew; it will take all we possess, not just the ten per cent we sweat to save. If Christian young people mean business about building a new world, we must realize from the beginning that it will not be built in an eight hour day with time and a half for overtime."

The Christians in Holland, Belgium, France, China, yes, even the Christians in Germany and Japan are waiting to join hands with the youth of America in building his kingdom.

LEADER: (Explain the background of the prayer which Mrs. Uemura gave at Grand Rapids, Michigan. Suggest that we also need to think in terms of our need for forgiveness.)

PRAYER:[2]

"O God, our Father, Father of Jesus Christ whose seamless garment we have torn, whose Body we have caused to bleed, we come to thee, to the cross of thy Son, and beseech thee for thy forgiveness.

Thou bearest our infirmities. Thou bleedest for our souls. We have sinned before thee and against thee only. The torn garment is restored only when we become one in thee, all the peoples of the earth. Thou hast already begun restoring the unity of thy people. Thy work is to be carried on to its fulfillment.

We intercede for those in other lands who are thinking of us in this gathering, and especially for those who have been alienated by human devices from the beloved people of this land. Restore our unity, one with another.

Now we offer before thee a dedication of ourselves to thine own work of giving light and life and order to the world. Accept us, and purify us. In Christ's name we ask it. Amen."

October 27

NOTE: The following program was prepared by MARY ELLEN HAWK SAUNDERS of China, and is a part of a thesis submitted to the Union Theological Seminary. Many Chinese Christian students devote their summer vacations to service activities of various kinds, and this program is intended as a dedication service for them as they begin

[1] From "The Society Kit," Westminster Press. Used with permission.

[2] Rev. Mrs. Tamaki Uemura. Used with permission.

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this work. It uses materials from the Chinese as well as the Hebrew classics. The hymns have been changed for American use.

THEME: *"Here Am I; Send Me"*

CHOIR:

"Holy, holy, holy, Lord God of Hosts,
Heaven and earth are full of thy glory;
Glory be to thee, O Lord most high."

LEADER:

Great are thy mercies, heavenly Father;
All our food and shelter thou dost give.
Serving thee,
Every day,
Humbly would I live.
I'm a tender blade of grass:
Breathe on me.

(Tr. by BLISS WIANT)

HYMN: "We Thank Thee, Lord, Thy Paths of Service" or "Rise Up, O Men of God"

SCRIPTURE: Isaiah's Call—Isaiah 6:1-8

PRAYER:

"Oh, Creator, Creator, I a youth stand before you, humbly asking for your guidance, urgently seeking your wisdom and power. Listen to our little sound. Our life is but a moment compared to endless time. The intelligence of human beings is limited and our soul weak, yet you really love us, share your abundance with us. You are creating the incomplete world. This youth's heart is opening. I beg you now enter, brighten and clean this soul; let him have the enthusiasm to serve others, his character become nearer to yours day by day. Help him to fulfil your word, "Seek his kingdom and goodness first," then lead him toward the brilliantly shining crests and the crown of life.[3]

PRESENTATION OF SERVICE PROJECTS: (As planned by the department)

HYMN: "Lord, Speak to Me that I May Speak"

RESPONSIVE READING: "Whom Shall I Send?"

Leader: When (the great Emperor) Yu thought of those in the empire who were being destroyed by floods, he thought of himself as drowning; when Tseih thought of those in the empire who were being famished, he thought of himself as starving; their earnestness was like that. *(Mencius)*

Response: When you wish to stand, help others to stand; when you wish to succeed, help others to succeed. *(Analects)*

Leader: I-yin said: Heaven gave birth to this people, in order that those who know first may awaken those that learn later, that those who understand first may awaken those that understand afterwards. *(Mencius)*

Response: Anticipate the griefs of the nations by being sad, follow the joys of the people in being glad. *(Fan Tsong-yen)*

Leader:

The spirit of the Lord is upon me,
Because he anointed me to preach good tidings to the poor;
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised. *(Luke 4:18)*

Response: Verily, I say unto you, inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me. *(Matthew 25:40)*

Leader: And I heard the voice of the Lord saying, Whom shall I send, and who will go for us? *(Isaiah 6:8)*

Response: Then I said, Here am I: send me. *(Isaiah 6:8)*

HYMN: "Forward Through the Ages"

[3] Prayer from China, p. 49 in *Christian World Facts*, 1944-1945.

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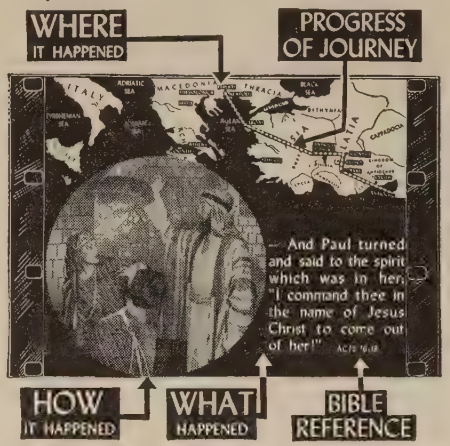
WHERE IT HAPPENED
PROGRESS OF JOURNEY
— And Paul turned and said to the spirit which was in her, "I command thee in the name of Jesus Christ to come out of her!" Acts 16:18
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With the New Books

My Country School Diary

By Julia Weber. New York, Harper and Brothers, 1946. 270 p. $3.00.

In matter of fact style, the book is exactly what the title suggests! Eight years ago the author accepted an interesting appointment to a one-teacher and a one-room school in New Jersey. She stayed there for four years and then became a helping teacher. In her new responsibility she maintained contact with the school, the children and the parents. She has had the rare opportunity of watching the effect of environment upon a group of children and the variety of reactions resulting from the personality quotient of each.

She watched and recorded the growth and development of a school building, the grounds, the children, folk of the community. The building was transformed from a "clean, white, boxlike structure, shining in the sun" to one of teeming activity. Then it went through a period of neglect and ruin, but at the end of the account we see the determination of the community folk to renew it.

The children were at first shy, retiring and dependent completely upon the teacher's direction. They grew and became boys and girls who were able to make decisions, face problems and solve them constructively, look upon work as honorable and recognize the school as belonging not only to the teacher but to each boy and girl as well. Some of the children went on to achieve honors in institutions of higher learning, business, vocations of various kinds. Some of them went through a period of returning to careless and thoughtless ways, but gradually they found themselves again and were turning their faces toward a good life. The parents were at first indifferent, feeling that the teacher was paid to do the whole job. Some of them were uncooperative and critical. Gradually they too found their places as part of the school community and began to do their share.

This is a thrilling account of the art of teaching. Personal interest in the children and in their families and a sincere desire to serve them, made teaching a creative task rather than a mechanical job. Teachers in both public and church schools need to capture more of this spirit. Church school leaders will enjoy the human portrayals of children's experiences. They will profit greatly by adopting the technique of keeping regular informal records of happenings over a period of years, in order to discover the real joy of teaching as a means of transforming lives. They will also get real insight into what is meant by creative teaching by following these day-by-day accounts of the way in which the children gained in knowledge and in personality development.

P. R.

We Have This Ministry

Edited by John Oliver Nelson. New York, Association Press, 1946. 93 p. $1.50.

This book on church vocations for men and women is one which should be in the libraries of all religious leaders who have opportunities to counsel with young people about their vocational plans. It carries rich resources for the adult counselor, but will be most valuable when put into the hands of young people themselves.

In the first chapter, entitled, "Every Christian a Minister," Dr. Nelson sets forth the broad concept of Christian vocation as it applies to the daily work of every sincere Christian, and then outlines the necessary qualifications for those who would enter church vocations.

The following ten chapters give an inspiring picture of the possibilities open to adequately prepared young people in ten broad areas of Christian work. The Interseminary Committee, sponsor of the book, showed excellent judgment in choosing for each chapter an author whose own creative imagination has extended his ministry far beyond the narrow limits usually ascribed to his profession. Just to name the writers will be a testimony to the worth of this book.

Eugene Smathers discusses a rural ministry as broad as life itself. Herrick B. Young outlines a wide variety of skills needed in the gigantic missionary task ahead of us. Nevin C. Harner tells about the work of the director of religious education and gives sound advice about the necessary qualifications and training.

The growing need for the church social worker, and the kinds of situations he must prepare to meet, are discussed by Kenneth D. Miller. Helen Turnbull presents a challenging picture of opportunities in the ministry to college students, while George F. Thomas discusses another side of student work in his chapter on the college teacher of religion.

The military chaplaincy, a profession which will continue to require a large number of ministers for the coming peacetime years, is covered in a chapter by Edward G. Carroll. Seward Hiltner presents the urgent need for chaplains in our mental hospitals and penal institutions.

Roswell Barnes outlines a wide variety of positions open to those entering interdenominational work. The last chapter, and a very important one, is a discussion of the needs to be met by the city pastor, written by Elmore McKee, rector of St. George's Episcopal Church in New York City, and director of one of the most extensive institutional church programs to be found anywhere in the nation.

Many of our finest young people who should be entering church professions have never been challenged by the full breadth and depth of our religious task in the local community and in the world, and most of them are not aware of the wide variety of vocations open in this field. The publication of this book brings a welcome resource to those who are seeking to present this challenge for the present day.

R. L. T.

Enlisting and Developing Church Leaders

By Paul W. Milhouse. Anderson, Indiana, The Warner Press, 1946. 103 p. Cloth bound $1.25, paper bound $.50.

This book covers the entire program of the church, or nearly so. It takes in the accepted activities of Christian education, teaching, leading a discussion group and leadership of children and youth—and other activities that come sometimes in the educational program and at other times anywhere in the church, such as handling the ever-present committee and running an organization, no matter of what variety. It also includes directing music, ushering, and operating social and recreational affairs.

With such a broad range, one would expect that the way the pastor works with his deacons or elders and trustees would get a nod at least, but not so. However, the book does cover a wide variety of interests, with practical and simple suggestions that many workers will find useful. In so brief a treatment, some of the deeper problems of leadership that touch psychology and personal relationships could not be discussed.

P. R. H.

Rembrandt, the Jews and the Bible

By Franz Landsberger. Philadelphia, The Jewish Publication Society of America, 1946. 189 p. $3.00.

The greatest of the Protestant painters, Rembrandt van Ryn, is also of great interest to Jews. This is because of his intimate knowledge of their faith and his sympathy with it, and because of his interpretation of Bible stories upon the background of this knowledge. Rembrandt was the first of the great artists to use Jewish models for his illustrations of biblical subjects. He painted hundreds of pictures based on the narratives of the Bible, including the Apocrypha, and never tired of it as a source of inspiration.

In this book a distinguished Jewish art professor has collected 59 paintings and etchings by Rembrandt, many of Old Testament subjects, in which Jewish characters are portrayed. In addition there are several pictures by other artists used for purposes of comparison. Together with the author's interpretation from the Jewish point of view, the Rembrandt pictures throw a new light on the Old Testament stories.

The collection of paintings, drawings and etchings is an interesting one, including many not generally known, and an examination of this devout artist's work results, as always, in pleasure and inspiration.

L. W.

Sex Problems of the Returned Veteran

By Howard Kitching, M. D. New York, Emerson Books, Inc. 1946. 124 p. $1.50.

An excellent book on a currently vital problem. Dr. Ernest Grove of the University of North Carolina is right in saying "the book deserves reading by the million. . . . ." It is a fine combination of science, spiritual insight and readability. Pastors can well afford to suggest this book to veterans and their wives, to young men and women contemplating marriage and to non-veteran fam-

ilies. The issues dealt with are not exclusively "veteran" in importance but apply to many others where the same factors exist in a somewhat lesser degree.

T. T. S.

A Highway Shall Be There

By Jack Finegan. St. Louis, The Bethany Press, 1946. 159 p. $1.50.

These sermons have come out of young life, have been tested with group life, and should be widely used by young people. For the author is still a young man who lives close to youth. These sermons have been preached in college chapels, churches and other gatherings and will be very useful for young people to read as well as for adult counsellors who often find it far from easy to answer the questions of their young friends. What and where is God? Is there a plan for my life? Why is the future hidden? How conquer fear? and other topics are handled with an excellent combination of philosophic depth, apt Biblical quotations, strong illustrations, and practical everyday applications.

P. R. H.

Men and Hunger

By Harold Steere Guetzkow and Paul Hoover Bowman. Elgin, Illinois, Brethren Publishing House, 1946. 72 p. $1.00.

This is the story of thirty-two normal men who consented to an experiment in starvation: three months of observation under normal conditions, six months of starvation until 25 per cent of weight had been lost, and three months of rehabilitation. For these times when hunger still stalks the earth, the question this book raises is, if starvation affected men this way when they knew they would not starve to death, how much more devastating must it be *for those who fear they will?* The relief agencies should profit wherever this story goes.

P. R. H.

Thy Health Shall Spring Forth

By Russell Dicks. New York, The Macmillan Company, 1945. 61 p. $1.25.

A sequel to the author's earlier *Meditations for the Sick*, the book includes readings, prayers, and meditations for those distressed in mind or body. An illuminating article on "God and Health" reminds us how dependent we all are—patients, physicians, and the healthy—upon the still mysterious vital processes in our bodies. Pastors will find this pocket size volume of great help in pastoral calling and counseling.

G. E. K.

To Whom Much Is Given

By G. Ernest Thomas. Nashville, Abingdon-Cokesbury Press, 1946. 160 p.

As a study and resource book in the field of stewardship, the reviewer finds "To Whom Much Is Given" most outstanding. Taking the present day problem approach, the writer seeks current answers to the timeless stewardship questions of Jesus.

With thousands of churches giving emphasis to stewardship in a new and vital way in 1946 and 1947, this book will provide many a pastor and lay leader with the kind of message that needs to be carried to the few. Teachers of adult and youth classes will likewise find in it much helpful material for building a strong stewardship program.

To be published September 25

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Chapters that stand out in this book as most challenging include: "The Summons to Christian Stewardship," "The Majesty of the Commonplace," "Life's Hidden Potential," and a "Message for America."

P. C. L.

BEGINNING IN THE SEPTEMBER

Pulpit Digest

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Additional Books Received

ANNA ELIZABETH—17. By Lucille Long. Elgin, Illinois, Brethren Publishing House. 1946. 208 p. $2.00. The second in a series of stories about a girl who lived about 200 years ago near Philadelphia. She was a Dunker or member of the Church of the Brethren. The life of these people breaks through to the reader.

* AUDIO-VISUAL PATHS TO LEARNING. By Walter Arno Wittich and John Guy Fowlkes. New York, Harper and Brothers, 1946. 135 p. $2.00.

* FIFTY CASES FOR CAMP COUNSELORS. By Roland W. Ure. New York 17, Association Press, 1946. 96 p. $.75.

GIRL OF YESTERDAY. By Rhoda S. Barclay. New York, House of Field-Doubleday, Inc., 1945. 119 p. $2.00.

GUIDE TO PUBLIC AFFAIRS ORGANIZATION. By Charles R. Read and Samuel Marble. Washington 8, Public Affairs Press, 1946. 129 p. $2.00. This is an authoritative list of over 400 organizations in the United States whose business it is to improve society. For those who need such a list, this is it.

* LEISURE TIME EDUCATION. By Anna May Jones. New York, Harper and Brothers, 1946. 235 p. $2.75.

*SO YOU WANT TO BE A CAMP COUNSELOR. By Elmer Ott. New York 17, Association Press, 1946. 112 p. $.75.

*SUCH AS I HAVE. By Carl F. G. Henry. Nashville, New York, Abingdon-Cokesbury, 1946. $.25.

TEN VITAL MESSAGES. By John R. Sampey. Nashville, Broadman Press, 1946. 134 p. $1.25. Brother Valiant-for-Truth released these ten sermons on his 82nd birthday. All but one were delivered over the radio during the preceding twenty-one months.

* To be reviewed.

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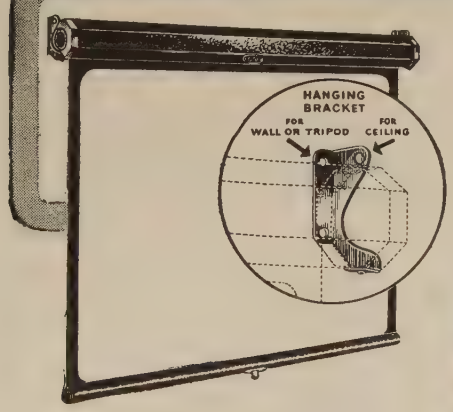

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Graded Curriculum and General Program Materials

Published from April 1, 1946 to July 1, 1946

THE FOLLOWING LIST has been prepared with the cooperation of the various editors and publishers. A quarterly list of materials published in 1946 appeared in the March and the July-August issues of the *International Journal.*

These materials should be ordered from denominational book stores, or from the publishers indicated. Please mention the *International Journal* in placing such orders.

I. Religious Education of Children

A. Children's Division

BUEHLER, BERNICE A., *Missionary Education for Our Boys and Girls.* Philadelphia 2, Board of Christian Education and Publication, 44 pp., $.15.

This booklet interprets missionary education for the children's division leader in the Evangelical and Reformed Church and suggests effective ways by which children may be educated to become "world neighbors."

B. Nursery

CHRISTIAN BOARD MATERIALS FOR TWO-YEAR-OLDS, St. Louis, Christian Board of Publication, 1946. Complete set of two-year-old materials, $1.00 each.

Parents and Teachers Guiding the Christian Growth of Two-Year-Old Children, by Eva B. McCallum, 16 pp.

A manual showing parents and teachers how to provide opportunities for two-year-olds to develop religious attitudes through the use of play materials, pictures, stories and songs both in the home and the church school.

Christian Growth in the Home

Twenty-four 4-page leaflets for two-year-olds with a full color picture on the first page. A story on the back ties the colored picture in with the child's everyday experiences. The two inside pages tell parents and teachers how to use this material advantageously.

CHRISTIAN BOARD MATERIALS FOR THREE-YEAR-OLDS, St. Louis 3, Christian Board of Publication, 1946. Set of three-year-old materials.

Learning in the Nursery Class, by Eva B. McCallum, 256 pp., $1.50.

A book for nursery teachers containing suggestions for 52 sessions informal enough to meet the needs of three-year-olds. Helpful ideas are given on the use of the Bible with little children.

Parents' and Teachers' Manual, $.10.

A practical manual showing the parents' part in the religious training of the child and pointing out ways parents and teachers can work together.

Home Guidance in Religion, $.15 a set per quarter.

Leaflets for nursery age children containing a story and a gaily colored picture with activities and suggestions for parents cooperating with teachers.

Covers for Leaflets, $.04 each per quarter.

Nursery Pictures, $1.00 a set per quarter.

A new set of six pictures for each quarter.

C. Kindergarten

GRADED LESSON SERIES, *Gifts of Love,* Part III by Elizabeth Cringan Gardner. The Beginner Teacher, 64 pp., $.25; Beginner Bible Stories, on cards 5" x 6¾", each with colored picture and story folder, $.16 per set. Toronto 2B, Canada, United Church Publishing House and Baptist Publications Committee of Canada, 1946.

The third of eight parts covering a new two-year course. Contains three units: "God's World in Spring," "Friendly Helpers Work with God," and "We Give Our Thanks to God." For use with all pupils in the beginner department.

GRADED LESSONS FOR KINDERGARTEN CHILDREN, by Rosemary K. Roorback. First year, summer quarter, Part IV. Teacher's Textbook (for 13 weeks), $.45; My Bible Leaflet, a series of thirteen, four-page folders for the pupils, $.15; Picture Set, $1.00; Message to Parents, $.04 per set; Activity Material, $.15 per set. St. Louis, The Christian Board of Publication; Nashville, The Graded Press; Philadelphia, The Judson Press.

The summer quarter consists of two units: "Busy Times in Summer" and "Growing Up."

D. Primary

CHRISTIAN GROWTH SERIES (of Sunday school lessons). Second Year, Fourth Quarter. Wilma Sudhoff Keyser. Unit A, "Out of Doors in Jesus' Land." Unit B, "A Boy Who Was Promoted." 13 Pupil's Leaflets, 12c. Teacher's Guide, *Our Primary Children,* 64 pp., $.20. Philadelphia 7, Columbus 15, and Rock Island, Christian Growth Press, 1946.

Each leaflet has a large picture in full color and contains many helpful features contributing to the growth of the child.

GRADED LESSON SERIES. *Showing God's Love,* Part III by Jean Lillie Hill. *The Primary Teacher,* 64 pp., $.25; *Primary Bible Lessons,* thirteen, four-page leaflets, $.16 per set. Toronto 2B, Canada, United Church Publishing House and Baptist Publications Committee of Canada, 1946.

The third of twelve parts covering a new three-year course. Contains three units: "Remembering Jesus," "People Who Work with God for Us," and "Helpers of Long Ago." The pupil's folders contain a variety of features suited to the primary child's interests and need of activities.

LINDSAY, META R., *Children Who Live in India.* Teacher's Manual. Nashville 2, The Methodist Publishing House, 64 pp., $.25, 1946.

A unit of work for primary children in additional sessions for missionary education with suggestions for ten monthly meetings.

Fun for Me. Philadelphia 7, Westminster Press, 32 pp., $.25, 1946.

Playtime activity plans for children of primary age. How-to-make-it articles, poems to enjoy or memorize, pictures to color or paint and other feature items collected from "Stories" Magazine.

Hymns for Primary Worship, Philadelphia 7, Westminster Press, 176 pp., $1.15; $1.00 in quantities of five or more, delivery extra, 1946.

Revision of *Primary Music and Worship,* including now 30 selections for use as responses, and topical index of the 200 hymns, songs and instrumental numbers, many written for this book.

MCDONNELL, LOIS EDDY, *A Primary Teacher's Guide on India.* New York, Friendship Press, 22 pp., $.25, 1946.

One of a series in the 1946-1947 Literature Program of the Missionary Education Movement. For use with *Fig Tree Village,* by Grace W. McGavran.

WAGNER, MABEL GARRETT, *Billy Bates.* New York, Friendship Press, 54 pp., $.50, 1946.

A picture-reading book about a Negro family. One of a series in the Literature Program of the Missionary Education Movement.

E. Junior

CHRISTIAN GROWTH SERIES (of Sunday school lessons). Second Year, Fourth Quarter. Reba Shue Alexander. *For Us and For All.* Unit A., "Religion for Us." Unit B., "Religion for All." Pupil's Study Book, 84 pp., $.12. Teacher's Guide, 64 pp., $.15. Philadelphia 7, Columbus 15, and Rock Island, Christian Growth Press, 1946.

GRADED LESSON SERIES. *Deeds that Changed the World.* Junior Workbook Number 7, by Marion M. Brillinger, *Workbook,* 32 pp., $.16. *The Teacher's Guide,* 64 pp., $.25. Toronto 2B, Canada, United Church Publishing House and Baptist Publications Committee of Canada, 1946.

Seventh in a series of twelve workbooks being published quarterly and covering a three-year course for juniors. Contains three units: "The Courage and Triumph of Jesus," "How the Christian Church Began," and "The Good News Reaches Far Places."

HUBBARD, IDA BINGER, A Junior Teacher's Guide on India, New York, Friendship Press, 23 pp., $.25, 1946. One of a series in the 1946-1947 Literature Program of the Missionary Education Movement. For use with *Shera of the Punjab,* by Irene Mason Harper.

II. Religious Education of Youth

A. Intermediates

CHRISTIAN GROWTH SERIES (of Sunday school lessons). Second Year, Fourth Quarter. *Our Church Working.* Pupil's Study Book, 68 pp., $.12. Teacher's Guide, 64 pp., $.15. Philadephia 7, Columbus 15, and Rock Island, Christian Growth Press, 1946.

BETHANY GRADED LESSONS. First Year, *Intermediate Bible Guide* (Pupil's Book). *Intermediate Teacher's Bible Guide.* Summer Quarter, "Using My Bible," by Edward E. Russell (five sessions); "Neighbors All," by Ronald Reed (four sessions); "About Our Father's Work," by Dennis Savage (four sessions). St. Louis 3, Christian Board of Publication, Pupil's Book, $.25; Teacher's Book, $.45, 1946.

The last course in the first year in a new series of graded lessons for intermediates.

Westminster Fellowship Junior High

Definitely Worth Waiting For!

An Introduction to Religious Living for 2-Year-Olds

Stimulate the religious growth of every child with these new two-year-old nursery materials. Children who are introduced to God at an early age are apt to become good Christians.

CHRISTIAN GROWTH IN THE HOME

Parents and teachers will find the 16-page guidance manual a wonderful help in developing Christian attitudes in tiny tots through the use of play materials, pictures, and stories. Youngsters will adore the twenty-four 4-page attractive new leaflets.

$1 per complete set

THE BETHANY PRESS — St. Louis

Manual and Program Guide, Philadelphia 7, Westminster Press, 40 pp., $.75, 1946.

Set of folders prepared for leaders of Junior High Westminster Fellowship, but useful with any intermediate age group. Punched to fit into loose-leaf notebook but also provided with cover-holder.

Junior-Hi Kit, No. 3, edited by Margaret Gibson Hummel, Philadelphia 7, Westminster Press, 224 pp., $2.00, 1946.

Third annual program packet for intermediate and junior high societies with full year's tried and tested program plans including several projects outlined in detail, and Christmas, Easter, Red Letter Day sections.

NALL, FRANCES, *Let's Get Together.* New York, Friendship Press, 24 pp., $.25, 1946. One of a series in the Literature Program of the Missionary Education Movement.

Stories, drawings, photographs presented with humor and in color, make this a fascinating publication for the younger teens. It will be read eagerly by boys and girls and is adapted for class use with the course *One World—One Family.*

NALL, FRANCES, *One World—One Family.* New York, Friendship Press, 128 pp., $.50, 1946. One of a series in the Literature Program of the Missionary Education Movement.

Through varied activities this course will help junior highs to grow in their appreciation of people of all races and to be Christian in their daily relationships. This is a leader's handbook rich in suggestions for procedures and source material.

B. Senior

BETHANY GRADED LESSONS. First Year, *Senior Bible Guide,* (Pupil's Book); *Senior Teacher's Bible Guide.* Summer Quarter, "Youth as Christian Citizens," by Orma Jeanne Cole and "You and Your Life," by Ray W. Wallace, St. Louis 3, Christian Board of Publication, 1946, Pupil's Book, $.25; Teacher's Book, $.45.

Fourth course in a new series of graded lessons for seniors.

C. Senior—Young People

Youth Fellowship Guide Book—A Manual for Youth Leaders. Edited by Robert D. Brodt, Philadelphia 2, Christian Education Press, 80 pp., $.35, 1946.

This manual, written especially for youth leaders of the Evangelical and Reformed Church, is full of exciting suggestions for youth groups of all denominations. It offers detailed plans for building a year's program of worship and study, how to make the youth meeting interesting, serving the community, building a better world, having good times together, cooperating in denominational youth projects, working with Christian youth of other denominations and making the most of the camp experience.

The Society Kit. Vol. IV., edited by *Margaret Gibson Hummel. Philadelphia 7,* Westminster Press, 288 pp., $2.50, 1946.

Fourth annual "kit" offering contributions to the work of youth societies and youth leaders. Comes in tablet form with weekly "tear-out" folders for full year's program of study, worship and recreation.

MOSHER, ARTHUR, *This Is India.* New York, Friendship Press, 22 pp., $.25, 1946. One of a series in the Literature Program of the Missionary Education Movement.

Pictures, graphs, and maps illustrate the story of life in India. An attractive pamphlet for use by all age groups.

Discussion and Program Suggestions for Youth on India, by Ross and Mary Cannon. New York, Friendship Press, 24 pp., $.25, 1946. One of a series in the Literature Program of the Missionary Education Movement. For use with *Our Country Is India,* compiled by Rebecca Wells Loeffler and *This Is India* by Arthur Mosher.

Discussion and Program Suggestions for Youth on the Christian and Race, by Elizabeth Nixon, New York, Friendship Press, 23 pp., $.25, 1946. One of a series in the Literature Program of the Missionary Education Movement. This guide is based on three pamphlets: *Seeking to Be Christian in Race Relations* by Benjamin E. Mays; *Sense and Nonsense About Race* by Ethel J. Alpenfels; *Know—Then Act* by Margaret C. McCulloch.

D. Young People

BETHANY COURSE IN CHRISTIAN LIVING. *Friendship,* by Harriett H. Dexter and Eugene C. Beach. St. Louis 3, Christian Board of Publication, 1946. 95 pp., $.45.

This course for older young people, deals with various aspects of friendship and is written to help young people explore friendship in all of its aspects and to understand the basis upon which satisfactory friendship is developed.

MINISTRY FOR TOMORROW SERIES, New York, Association Press, 1946.

We Have This Ministry, edited by John Oliver Nelson, 93 pp., $.50, (cloth edition $1.50).

Ten Christian leaders engaged in that many forms of ministry describe here, as guides to young people in the choice of a vocation, the qualifications and experience required for their specific, professional fields, and the rewards and satisfactions to be found in them.

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Look at the Ministry, by John Oliver Nelson, $.50.

Photographs with running captions show the need for able ministers, and show present, past, and future ministers, illustrating also the sound training given for the ministry today.

A Young Man's View of the Ministry, by Samuel M. Shoemaker, 74 pp., $.50.

This classic view of the minister's high task, written by a young man at the start of his ministry and now corroborated by a highly successful and effective pastorate, is republished so that it can present again to undergraduates the colorful appeal of work in and for the Christian church.

(A list of Adult and General materials will appear next month.)

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The Abingdon-Cokesbury Annual Award

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WHO will win the 1947 annual award established by Abingdon-Cokesbury Press to encourage the writing of distinguished books in the broad field of evangelical Christianity? Many religious leaders throughout the country have indicated they will submit manuscripts. All who expect to do so must file a Certificate of intent before October 1, 1946, signifying their intention to submit a manuscript.

This award provides an outright payment of $5,000 and an advance of $2,500 against royalties to the author submitting the book manuscript which, in the opinion of a Board of Judges, will accomplish the greatest good for the Christian faith and Christian living among all people.

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Any unpublished manuscript in harmony with the general purpose of the award, except fiction and poetry, will be considered if submitted according to the rules. The award is open to writers of every nationality, race, and creed, except employees of Abingdon-Cokesbury Press, their relatives, and authors with contractural obligations to other publishers.

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Ernest C. Colwell	President, University of Chicago
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Umphrey Lee	President, Southern Methodist University
Nolan B. Harmon, Jr.	Editor, Abingdon-Cokesbury Press

Time for Submitting Manuscripts

Manuscripts may be entered in the contest only in accordance with the rules explained in the Award Prospectus, which will be mailed on request. They must be submitted between December 1, 1946, and February 1, 1947.

Address all communications to

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150 Fifth Avenue New York 11, New York

What's Happening

Chair Established Honoring L. R. Semones

TULSA, Okla. MRS. MAXINE SEMONES, former Executive Secretary of the Tulsa Council of Churches and of the Oklahoma Council of Churches, and her family, recently announced the establishment of the Lee R. Semones chair of the rural church in the Phillips Bible College. A probable heart attack caused Mr. Semones' death in his private plane on February 15, 1946. One of Mr. Semones life time dreams had been to help the rural church.

Lee Semones, outstanding Tulsa, Oklahoma, businessman, was head of National Building Materials, having started the company ten years ago when his inventive genius bore fruit in the creation of a new insulation material called spruce wool. Previously, he had invented a hydraulic jack which he never patented. A memorial service for Mr. Semones was held February 23 rather than funeral because of his expressed wish that no funeral be held over his body. "To him" as his family put it, "there was no death, only a change of address in his business of serving his God."

Church Women Sponsor World Community Day

NEW YORK, N. Y. Women throughout America will gather in the nation's churches on November 1, 1946, to celebrate World Community Day. This Day originated four years ago at a meeting of the presidents of the women's national denominational groups and has now become an annual event for the women of most Protestant churches, emphasizing their determination to build a peaceful world.

The program will feature "the building of the machinery for peace," through supporting participation in the United Nations and urging that our own national government's activities be directed toward a lasting peace; "practice of the method" on the local level by substituting good will and cooperation for social, economic and racial discrimination and intolerance; and "motive force," emphasizing religion as the basis of judgment and evaluation of all departments of life.

New Youth Department of World Council of Churches

CHICAGO, Ill. ISAAC K. BECKES, Director of Young People's Work for the International Council of Religious Education, was one of three recently appointed as American members of the World Council of Churches' new Youth Department. WILTON E. BERGSTRAND, Youth Director of the Augustana Evangelical Lutheran Synod of North America, and WILLIAM KEYS, secretary for Youth Work on the American Committee for the World Council of Churches, will serve with Mr. Beckes in the new Department.

Association of Council Secretaries Has Inspiring Meeting at Lake Geneva

By Helen Cantley

CHICAGO, Ill. Fellowship and study of cooperative church effort drew 225 interdenominational workers to the 1946 session of the Association of Council Secretaries at the International Council's Conference Point Camp, Lake Geneva, Wisconsin, June 17-22. Sharing camp facilities, but holding separate meetings, was the National Fellowship of Indian Workers, sponsored by the Home Missions Council of North America.

The 225 executives and staff members from city, state and provincial councils of churches and religious education of the United States and Canada, and seven national and international agencies, heard leaders of church, education, government and economics urge solid Protestant impact on the community in all areas of life.

Setting the thought for the week's study of "The Corporate Functions of the Church in the Community," Dr. Mark A. Dawber, executive secretary of the Home Missions Council, pointed out in the opening session that what happens to the community is reflected in the individual. "Now more than ever before the individual is a creature of the community; therefore the church must make itself felt in the entire life of the community," he declared.

Dr. Samuel McCrea Cavert, general secretary of the Federal Council, led a seminar each evening on "The Church as a Redemptive Force in the Community" which challenged everyone.

That education still is the responsibility of the church was maintained in a discussion of "The Church and Public Education." Dr. Erwin L. Shaver, director of weekday religious education of the International Council, stated that "the church and public education must cooperate actively, intelligently and in friendly fashion as free and coordinate educational agencies, rather than as separatist, suspicious and competitive agencies."

Dr. John W. Harms, executive secretary of the Church Federation of Greater Chicago, called for a six-point educational program for Protestant strategy as follows: (1) effective church schools, (2) religious education in the family, (3) extensive vacation religious education, (4) weekday church schools in cooperation with the public schools, (5) enrichment of public education with functional (not sectarian) religious values, and (6) a new sense of responsibility for public education by the churches.

Kermit Eby, Washington, D. C., former United Brethren minister who is now director of education and research for the C.I.O., challenged the church to help in solving the labor-management problem by training Christian leaders in problems of both labor and management through seminary courses and by developing full understanding of both sides of the issue through education in the church.

Mutual understanding between church and social welfare agencies was stressed by A. A. Heckman of the Family Welfare Society of St. Paul who urged that standards of professional church social workers be raised and that churches make full use of existing welfare agencies in solving family and individual problems.

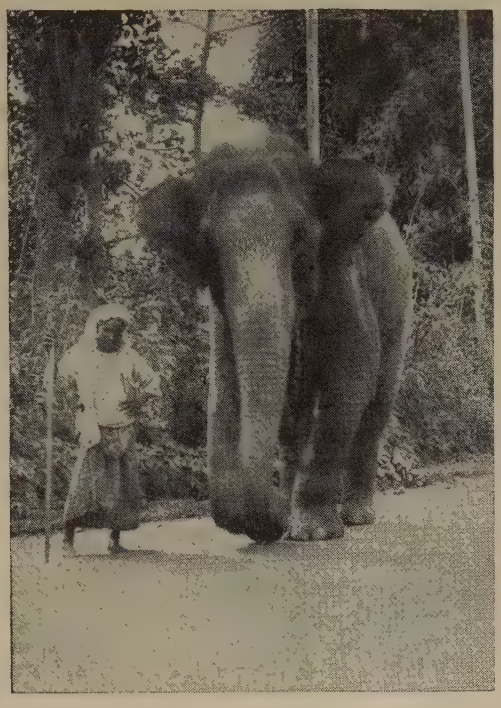
Announcement was made at this session of the setting up of a limited number of ecumenical fellowships, ranging from $750 to $2,000, to be awarded annually to selected candidates to prepare for professional leadership in interdenominational state and city council staff positions. These are offered by the Federal Council and made possible by a special grant from the Julius Rosenwald Fund.

In special recognition of 20 years or more of service in interdenominational work 48 men and women were honored at a dinner on Friday evening. Oldest in point of service (36 years) was Dr. T. L. Rynder, executive secretary, Toledo Council of Churches.

Dr. J. Henry Carpenter, executive secretary of the Brooklyn Church and Mission Federation, was elected *president* of ACS to succeed Dr. E. C. Farnham, executive secretary, Los Angeles Church Federation. Among other officers elected were: *vice-presidents*, the Rev. Ivan M. Gould, general secretary, Pennsylvania State Council of Christian Education, and Dr. C. A. Armstrong, state superintendent of the North Dakota Interchurch Council; *treasurer*, Harold C. Kilpatrick, executive secretary, San Antonio Council of Churches; *secretary*, Dr. C. Clark Shedd, executive secretary, Toledo Council of Churches; *historian*, the Rev. Z. B. Edworthy, executive secretary, West Virginia Council of Churches; and *program chairman*, Dr. Hughbert H. Landram, executive secretary, San Francisco Council of Churches.

Journal Goes to College

"I HAVE JUST BEEN LOOKING OVER the annual report of the Librarian of Phillips University. In it a table shows the periodicals listed in order of greatest use. Seventeen nationally known periodicals, both popular and professional, are reported on. We thought you might be interested to know that the first title in the list, with a good margin above the one in second place, is the *International Journal of Religious Education.* We should like to think that this means we have the kind of students who know a good thing when they see it."



Ready October, 1946

ADVENTURES IN INDIA

Series III in All Aboard for Adventure

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1. THE ENCHANTED POOL A real "thriller." A dragon who lives in the Enchanted Pool keeps the people of the village of the Banyan in constant terror. Then an American missionary comes and risks his life to unravel the mystery.
2. SHERA OF THE PUNJAB The touching story of an outcaste boy, living in the Punjab. Shera has two wishes: to go to school and to be like other boys. In the end, with the help of a native Christian preacher, he gets them both.
3. THREE KNOCKS IN THE NIGHT Young Ida Scudder is determined not to be a missionary like her parents. Then she hears three knocks in the night and her whole life is changed. The story of one of India's foremost missionary doctors.
4. ATHY THE ROBBER BOY For generations Athy's people had been robbers. They belonged to the Criminal Tribes caste of India. But, after Athy's father is killed in a robbery, the boy learns a new way of life. A lively and absorbing story with lots of action.
5. HOW RAJAH THE ELEPHANT HELPED RANI An amusing and colorful story of a young Indian girl whose father makes her leave the mission school to marry the keeper of the temple elephants. A surprise ending that is both funny and exciting.
6. THE CHURCH THAT WAS BUILT IN THE MOONLIGHT Secretly, by moonlight the people of a little Indian village built their own church in one night. Why it has to be done this way, and how they accomplish it makes a moving and compelling story.
7. BEHIND THE CURTAIN Life in a Moslem home. Zubaida is miserable when she has to leave school to go and live "behind the curtain," in purdah. The story tells how she "escapes."
8. A HOME FOR SHAMEN The missionary doctor at the hospital is puzzled because little Shamen doesn't want to get well. Then he finds out why, and helps her to get the things she wants the most in the world.
9. THE BOY WHO DIDN'T BELONG The story of the first outcaste boy ever to go to Jaffna College in Ceylon. When David first comes to Jaffna, half the students leave, but gradually their prejudices break down and they accept him. A timely lesson in tolerance.
10. PREACHER WITH A PLOW The story of Sam Higginbottom, agricultural missionary, and his forty years' struggle against hunger in India. Excitingly dramatized.
11. JOHNNY'S INDIAN BROTHER In America, while Johnny Collins sits down to a loaded dinner table, Koko, across the ocean in India is starving to death. But Johnny finds a way to help him. An effective dramatization of Christianity and brotherhood in action.

Series I, Adventures in Southeast Asia and **Series II, Adventures in the U.S.A.** are being widely used with marked success in Sunday, Weekday and Vacation Schools; Young People's Meetings, Women's Programs, Men's Clubs; Class Study, Worship Services, and General Assemblies. Send for descriptive folders.

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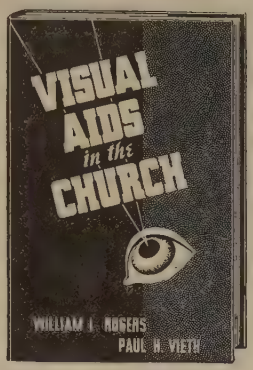

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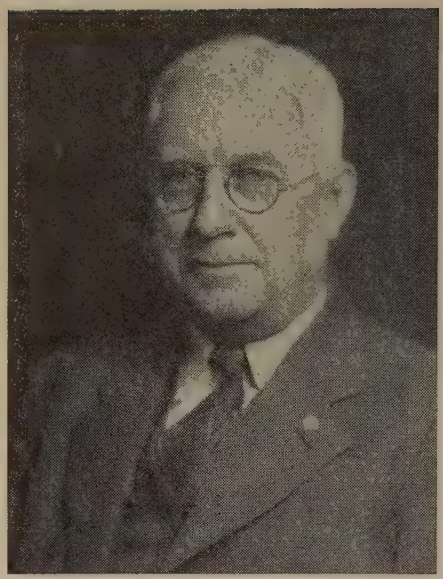

Dr. Weston Retires from Pilgrim Press

Dr. Sidney A. Weston retires as General Manager of the Pilgrim Press (Congregational Christian) the first of this month, after forty-two years of distinguished and fruitful service. He became assistant editor in 1904, managing editor in 1909, and editor-in-chief in 1915. Then in 1921 he added business management to the editorial function and has since carried the two. His first business "project" was to come to terms with a $200,000 debt. He buckled down to paying the creditor back $5,000 a month and kept going until the debt was paid. In addition, there was the production of Sunday school literature of all types, books, a general church magazine, and keeping up with and helping to shape the fast-moving trends in Christian education.

All these things he managed with skill, success and a buoyant spirit that caused the janitor in his building to call him, up to the age of sixty-eight, "the youngest old man I ever saw." And again in addition, he wrote three full-length books and eight study and discussion courses for young people which in "Who's Who" he modestly dubs "brochures"; these latter have grown out of his major life hobby: leading youth discussion groups. As for minor hobbies, he follows hunting, fishing and bowling, at each of which he says he is equally poor. He took his B.A., M.A. and Ph.D. from Yale.

Dr. Weston has had a long connection with inter-church Christian education. He was a working member of the Sunday School Council of Evangelical Denominations from its second year on, and its president in 1922 when it entered into the merger that formed the International Council of Religious Education. He carried on in the new agency as in the old, has been a member of the Council continuously and also active in many of its boards and committees, such as the Educational Commission, Trustees, and the committees on Group Graded and Graded Lessons. His interdenominational vision is shown in the fact that, with the editors of two other major denominations, he shared in launching *The Church School* for all the churches as the precursor of the present *International Journal of Religious Education.*

It is significant that with retirement finally upon him, he plans to write a new book.

Dr. George M. Gibson Goes to Pilgrim Press

Dr. George M. Gibson, pastor of the United Church of Hyde Park in Chicago, is to succeed Dr. S. A. Weston as General Secretary of the Pilgrim Press. Dr. Gibson is a native of Missouri and attended Southwestern University and Southern Methodist University in Texas. His first pastorates were in the Central Texas and North Texas Conferences of the Methodist Episcopal Church, South. In 1928 he became minister of the Trinity Congregational Church in Cleveland, Ohio, and moved in 1930 to the First Congregational Church of Webster Groves, Missouri. In 1938 he came to the United Church of Hyde Park in Chicago, where he has had a distinguished ministry.

Dr. Gibson is a working advocate of the ecumenical church and has been active in committees of the Federal Council of Churches. He is this year president of the Federation of Churches of Greater Chicago and has led the churches' fight for a reformed public school system. He has written extensively for the religious press and this past year published a book, *The Church Year.* He will be warmly welcomed into the ranks of religious education leaders.

Presbyterian News

PHILADELPHIA, Pa. Rev. George H. Kalbfleisch has been elected Assistant Director, Department of Young People's Work, Senior High Group, Board of Christian Education of the Presbyterian Church in the U.S.A. Rev. Clyde Monroe Allison has been elected as Assistant Editor of the Society Kits in the same department.

For four years Mr. Kalbfleisch served as a chaplain in the U. S. Navy and Marine Corps. Previous to enlistment, he was student pastor and dean of the chapel at Elmhurst College and has had extensive experience as director of young people's work. Mr. Allison has had unusual experience in rural work in North Dakota for the past six years, and since 1942 has been pastor of the First Church, Stanley, N. D.

Rev. Paul Newton Poling, D.D., pastor of the First Presbyterian Church, El Paso, Texas, since 1939, succeeds Rev. Cameron P. Hall as secretary of the Division of Social Education and Action of the Presbyterian Board of Christian Education on September 1.

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Councils in Action

DETROIT, Mich. Dr. T. T. Brumbaugh resigned as executive secretary of the Detroit Council of Churches on July 15, to become executive director of a joint committee of the Federal Council of Churches and the Foreign Missions Conference of North America for the establishment of a Christian university in Japan.

Dr. Brumbaugh plans to leave for Tokyo as soon as possible, where he will spend some time conferring with Japanese and other Christian leaders concerning plans for the proposed institution. Returning to America, he will be engaged in publicizing the enterprise throughout the United States and Canada and in securing financial support from churches, individuals and foundations concerned for the extension of Christian education among the Japanese people.

ALBANY, N. Y. Since May 1 Rev. Garland G. Lacey has been with the New York State Council of Churches as Director of Leadership Education, Youth, and Young Adult Work. He went to Albany from the pastorate of the Presbyterian Church at New Hyde Park, Long Island, where he was pastor for seven years. Mr. Lacey is a graduate of the Union Theological Seminary. He is the past President of the Nassau County Ministers' Association and served as a part-time Executive Secretary of the Nassau Christian Council.

COLUMBUS, Ohio. Miss Marjorie E. Hendershort of Bellaire, Ohio, has been appointed worker in Christian education with children of Hardin County families of Scioto Marsh, with offices at McGuffey, Ohio. She serves under the Women's Department of the Ohio Council of Churches.

Mr. Aubrey Cribb has been appointed Director of Information for the Ohio Council of Churches. He is a newspaper man of long experience and has done extensive publicity work. He is available to assist any denomination or church organization affiliated with the Ohio Council when it desires publicity for some unusual newsworthy event or program.

DAYTON, Ohio. Rev. Kemper G. McComb, has resigned as Executive Secretary of the Church Federation of Dayton and Montgomery County to accept a similiar position September 1 with the Council of Churches of Greater Cincinnati. Mr. McComb went to Dayton in September, 1942 as the first Executive Secretary of the newly organized Church Federation resulting from the merger of the Council of Churches, the Sunday School Council of Religious Education and the Council of Church Women. He had the difficult task of coordinating the activities of these organizations, has formed a department of Christian education, enlarging its program to include the work of seven active committees, as well as meeting the challenge presented through war time needs in an expanded War Emergency Program which has ministered to men and women in service, youth and boys and girls throughout the city and county.

In Cincinnati, Mr. McComb succeeds Dr. Henry Pierce Atkins, who will retire after 25 years of service as executive of the Council of Churches of Greater Cincinnati.

ST. PAUL, Minn. Three new members have been added to the staff of the Minnesota Council of Religious Education. Miss Frances Myers became the Associate Director of Children's Work. Miss Myers is a graduate of the Glenville State College at Glenville, West Virginia, and holds the degree of Master of Religious Education from the General Assembly's Training School for Lay Workers in the Presbyterian Church, U. S. Miss Madalyn E. Rusk became secretary of the Minnesota Council office on April 1 and Miss Eleanor Parsons also joined the secretarial force June 15.

PHILADELPHIA, Pa. Dr. William D. Powell, formerly executive secretary of the St. Paul, Minnesota Council of Churches, has become the General Secretary of the newly organized Philadelphia Council of Churches. The new organization is a merger of the Philadelphia Federation of Churches, the Philadelphia Council of Christian Education and the Women's Interdenominational Union. Dr. Oliver B. Gordon, for eight years Associate General Secretary of the Rochester Federation of Churches, is the Associate General Secretary in charge of Christian Education and Miss Ruth Babcock is in charge of the Women's work.

KIRKWOOD, Mo. Miss Martha M. Miller of Mexico, Missouri has become Director of Children's Work of the Missouri Council of Churches. She is a graduate of the University of Missouri and is rated as one of the best public school teachers of Mexico. She has been active in various types of community work, 4-H Clubs, Girl Scouts, Christian Youth Council and civic clubs. She belongs to the Presbyterian Church, has been active in her denominational work, and believes thoroughly that churches must work together. In the state council she will guide the directors of county and community councils of churches in setting up institutes, training schools and various conferences dealing with better methods of children's work.

RALEIGH, N. C. Outside groups which sponsor and provide funds for Bible courses in the public schools of North Carolina may not have the privilege of selecting the teachers for these courses, according to a recent ruling of the attorney general. This ruling upholds the present program in which it is the responsibility of principals to nominate Bible teachers just as they do other staff members.

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Current Feature Films

Estimates prepared by Independent Filmscores

Film suitable for:
M—Mature audience
Y—Young People
C—Children
**—Outstanding for Family*
†—Outstanding for Adults

Cluny Brown (Fox) Charles Boyer, Richard Haydn, Jennifer Jones. *Comedy* about a London plumber's niece whose inability to resist drains needing attention and to recall her "place" in life, abetted by whimsical anti-nazi Czech refugee, wreaks havoc in the county family to which she goes as maid, in the romantic plans of the stuffy local druggist. . . . Pokes clever fun at snobbishness in three British classes: the aristocracy, the "higher" servants, and the small tradesmen. *Delightful* in its subtle satire. **M,Y**

The Dark Corner (Fox) Lucille Ball, William Bendix, Mark Stevens, Clifton Webb. *Melodrama.* Detective framed in murder by art collector, who plots thus to end affair between his wife and victim, follows devious clues to track down his unknown antagonist before police seize him. . . . Tough melodrama, replete with brutal sluggings, *suspenseful and tense* in plot. **M**

Dead of Night (British film) Roland Culver, Marvin Johns, Michael Redgrave, Googie Winters. *Melodrama.* Separate episodes illustrate series of weird and supernatural tales based on strange phenomena of the mind, insertion of future into present, etc., held together by device of one man's recognition of events as fitting previous dreams. . . . Phenomena too near fantasy to seem convincing, but so excellently integrated in film as to provide *authentic thrill fare.* **M**

Do You Love Me? (Fox) Dick Haymes, Harry James, Maureen O'Hara. *Musical,* technicolored, pitting swing against the classics and transforming an apparently straight-laced music school dean into a glamorous butterfly. . . . *Gay and innocuous* as a light musical, unbelievably *foolish* as to story. **M,Y**

Don't Be a Sucker (Par.) Paul Lukas. *Documentary* shown during war to soldiers to inculcate tolerance for other races and religions, stressing nazi, local rabble-rouser use of prejudice to "divide and conquer." . . . *On the side of the angels,* but somehow proceeding with an air of "talking down" to audience of low I.Q. **M,Y,C**

Gilda (Col.) Glenn Ford, Rita Hayworth, George Macready. *Drama.* Tough young gambler is employed by Buenos Aires casino operator, discovers in latter's wife his one-time love, seeks to punish her while plot about husband's involvement with nazi cartel thickens. . . . Its motives unexplained, its plot elements *confused* and vague, film is expensively done, suspenseful, but pointless and empty. Immoral in emphasis on sex and revenge as only visible motives for action. **M**

***The Green Years** (MGM) Charles Coburn, Gladys Cooper, Hume Cronyn, Tom Drake, Richard Haydn, Selena Royle, Dean Stockwell, Beverly Tyler. *Drama* based on Cronin novel about growing up experiences of sensitive Catholic boy in stern Scottish household of his Protestant grandparents—his relations with those about him and his struggle to win right to individual destiny. . . . A restrained yet *moving* film, done with care and sympathy by an un-famous but excellent cast. Some portions—such as those dealing with boy's loss and regaining of faith—are unmotivated, but as a whole film deals with sentimental material in laudable manner. **M,Y,C**

Her Kind of Man (War.) Dane Clark, Janis Paige, Zachary Scott. *Melodrama.* Rise and fall of gambler in "those awful Prohibition days," indicating that underworld life in those days was perhaps sordid and dangerous, but also glamorous. . . . *Lurid* gangster film in unsavory setting, a preachment against crime and Prohibition. **M**

Inside Job (Univ.) Alan Curtis, Preston Foster, Ann Rutherford. *Melodrama.* Seeking to go straight after undeserved prison term, youth is urged by gangster to engineer robbery in firm where he is employed, decides to stage it on his own, foregoes chance to escape to save policeman's life. . . . *Unethical* in implication that crime is only course open to youth, maudlin in sympathy for his state. **M**

Lover Come Back (Univ.) Lucille Ball, George Brent, Chas. Winninger, Vera Zorina. *Comedy.* Philandering husband back from two years in war zone spars with wife over who trusts who and why, the double standard, etc. . . . Unconsciously paints tragic picture of shallowness, triviality of much current living, but does so *tediously.* **M**

The Man in Grey (British film) Phyllis Cavert, Stewart Granger, Margaret Lockwood, James Mason. *Drama* set in 18th century England, relating woeful suffering of wealthy girl married to cruel wastrel desirous only of an heir, betrayed by scheming, ambitious friend of school days. . . . A skillful production, with top-flight cast, of "East Lynne" type of story, *emotionally wearing.* **M**

Night in Paradise (Univ.) Turhan Bey, Thomas Gomez, Merle Oberon. *Melodrama.* What happens when the youthful Aesop, pretending age and ugliness, aspires to court the Persian princess King Croesus intends for himself. . . . Elaborately set, gaudy, completely inane, with emphasis on *sex and spectacle.* **M**

O.S.S. (Par.) Geraldine Fitzgerald, Patric Knowles, Alan Ladd. *Melodrama.* Operations of sabotage team sent into France just before Normandy by U. S. intelligence service. . . . Called "fictional treatment of actual events," this is a *tense,* suspenseful spy tale, but hardly the definitive treatment of secret service adventure during the war. The Germans are too easy a mark, the operations portrayed too sketchily to be very convincing. **M,Y**

One More Tomorrow (War.) Jack Carson, Dennis Morgan, Ann Sheridan, Alexis Smith. *Drama,* a remake of the 1932 "Animal Kingdom," about the playboy who is inspired by love for career girl to sponsor crusading magazine; falls back after marriage into old crowd; returns to first love after discovering true character of wife. . . . A routinely done love story, not quite ringing true but *entertaining.* **M,Y**

Our Hearts Were Growing Up (Par.) William Demarest, Diana Lynn, Gail Russell. *Comedy* continuing the misadventures of the two emotional college girls of "Our Hearts Were Young and Gay." Here, they get mixed up unawares en route to Princeton game with bootleggers who "kindly" act as chaperons. . . . Played in *giddy,* burlesque fashion, film pokes fun at foibles of twenties; despite preoccupation with spoofing of Prohibition is good fun. **M,Y**

†The Pale Horseman (U.S. Information Service) *Documentary* presenting evidences of famine in different areas of the world, efforts of UNRRA and other agencies to combat it. . . . Extremely *convincing.* **M,Y**

The Postman Always Rings Twice (MGM) Leon Ames, Hume Cronyn, John Garfield, Cecil Kellaway, Lana Turner. *Melodrama* adapted from novel about lust, hatred, murder in California roadside stand. . . . Two-long-hour exposure to the completely amoral doings of sordid but supposedly glamorous people, chicanery in law courts, retribution that film seems rather to regret. *Unsavory.* **M**

Problem Drinkers (The March of Time) *Documentary* looking at efforts to rehabilitate alcoholics. . . . Ridicules temperance organizations, praises methods of Yale School and Alcoholics Anonymous. *Uneven.* **M,Y**

***Smoky** (Fox) Anne Baxter, Bruce Cabot, Esther Dale, Burl Ives, Fred MacMurray. *Drama* from Will James tale of the love between a wandering cowboy and the wild horse he tames; the escape of the horse, his capture and misuse by rodeo operators; eventual reunion years later with his friends. . . . *Beautiful scenery and horses,* fresh and restrained in performance. Except for one trampling scene which may frighten unusually sensitive children, excellent for family. Features folk songs by Burl Ives. **M,Y,C**

They Made Me a Killer (Par.) Barbara Britton, Robert Lowery. *Melodrama.* How young man framed in bank robbery joins sister of slain companion, also falsely accused, to track down real culprits. . . . Amateurish in dialogue and performance, this is a *monotonous* gangster film. **M**

To Each His Own (Par.) Olivia DeHavilland, John Lund, Philip Terry. *Drama.* A woman's 20-year moping over separation from illegitimate son, whom she watches over from afar. . . . The people are made to *seem* real, which indicates skilled production, but what a *monument to self-absorption,* sentimentalism! **M,Y**

Tomorrow's Mexico (The March of Time) *Documentary.* A survey of accomplishments of Cardenas and Camacho during terms as president, effects of war on country's economy, forecast of future trends. . . . Surprisingly *comprehensive* for a twenty-minute treatment. **M,Y,C**

Films for Church Use

Recommendations by reviewing groups of the Committee on Visual Education of the International Council of Religious Education.

These materials are available through the denominational bookstores, members of the Religious Film Association.

You and Your Family

10 minutes 16 mm. Sound, $1.50.

This is one of a series of films being produced jointly by Association Films (Y.M.C.A. Motion Picture Bureau) and the editors of *Look Magazine* under the general title, "The Art of Living." Like all the films in the series, this one utilizes a new technique to stimulate thought and discussion on problems of teen-age youth—and, incidentally, on the problems of parents of teen-age youth.

A young person is shown confronted with a problem situation. Then he is shown reacting according to a certain pattern. The situation is repeated in the film with the person reacting according to another pattern. Sometimes still a third pattern is shown. In each case the voice of a commentator asks the audience which reaction pattern is preferable and why. The situations are summarized at the end and the spectator invited to join in discussion.

In this film the problem situations are: what should Mary do when her parents refuse to let her go out on a date; how shall members of the family solve the problem of household chores; what should Bill and his father do about Bill's late hours.

Although made primarily for young people, the film can serve a valuable purpose in stimulating discussion among parents as to how they can help their children solve these problems and perhaps as to their responsibility for situations which create problems for their children. The film can probably be used best with either young people or parents, rather than with a mixed group, and should be used only where the leader has made careful plans for a discussion period. A leader's guide is supplied free of charge.

Content and Technical Quality: EXCELLENT.

This Is My Father's World

10 minutes 16 mm. Sound Color $4.00.

Intended to stimulate worship by providing a period of meditation on the wonders and beauties of God's creation, this film presents gorgeously colored landscapes—fields, hills, streams, flowers, foliage, and winter scenes, all keyed to nature passages selected from the Psalms, Songs of Solomon, and the New Testament. The scripture itself appears on the screen and is quoted by the narrator against a pleasing musical background. The scriptures used are presented more or less in order of their appearance in the Bible, beginning with Psalms and ending with the New Testament, so that the presentation is not so smooth as if the scenes had been grouped according to content. Nevertheless the total impression is good and the picture provides a welcome addition to worship services. Suitable for all ages, the film can be used with younger groups to help teach memory verses by letting the children read the scripture passages aloud as they appear on the screen.

Content: EXCELLENT. *Technical Quality:* GOOD.

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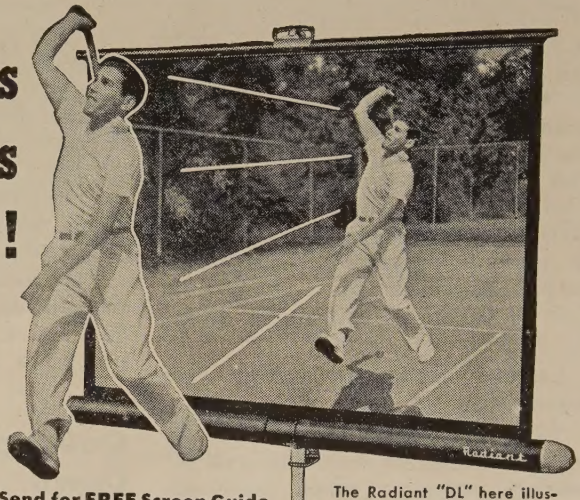

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Editorials

Can the Church Win Youth? Yes!

THIS IS NO HOUR for the church to despair in reaching young people. Rather, let the church count her blessings. Unwarranted and thoughtless criticism of the church's ministry to youth has been so plentiful we sometimes miss the facts. Sensational stories of crime and delinquency backed by warped statistics have given many sincere Christian leaders and laymen a basis for doubting the church's ability to win youth. The church's ministry to youth is as rich, probably richer, both in projection and results than ever before.

Youth leaders in all churches and agencies will be the first to admit their failures and shortcomings. But the present-day tendency to speak as if the church were not reaching youth is based on misunderstanding and misinformation, coupled with an inclination to tint the past with the rosy hue of popular fancy.

To compare the relative achievement of one generation to that of another is always hazardous, but it is probably fair to say that this generation of Protestant youth is the ablest and best trained in the church's history. We sometimes forget that the churches and agencies associated in the United Christian Youth Movement serve 15,000,000 to 20,000,000 youth each week. A substantial portion of these young people share in programs giving from four to ten hours of training during the week.

Let us recall some things that have happened *in our time!*

We have seen in our time the development of great denominational fellowship programs which make the young people an integral part of the local church.

We have seen in our time the development of a vast camping program annually serving in the denominational camps over 400,000 young people, and in all the agencies of the UCYM almost a million.

We have seen in our time the emergence of the United Christian Youth Movement as the spearhead of Christian cooperation among youth, and carrying with it a great sense of belonging to the ecumenical movement.

We have seen in our time the joining of the hands of the churches and the great character building agencies through the UCYM, making possible a united effort to reach contemporary youth with a spiritual and moral interpretation of life.

We have seen in our time the development of a great youth evangelistic emphasis not only in the local church, but through Christian Youth Crusades, religious emphasis weeks, and high school missions in the community at large, utilizing the strong affirmations of the Christian faith and the beauty and dignity of great worship experiences as the basis of appeal.

We have seen in our time the emergence of an extensive program of voluntary services in caravans, work camps, mental hospital units, relief and reconstruction service, through which hundreds serve without pay, on a subsistence basis.

Furthermore, we should not forget that the present philosophy of work of youth in the church is hardly a quarter of a century old. This philosophy puts the emphasis upon the growing person, developing through active participation rather than by passive absorption. This emphasis upon a personal approach to religious development has produced important results.

True, there are many deficiencies in the way our churches are meeting the challenge of youth. But this is no hour for pessimism. It is a time for thanksgiving that the spirit of God is with us. It is a time for faith in a church that reveals Jesus Christ to youth. It is a time for faith that the answer to the question, Can the church win young people? is *Yes!*

I.K.B.

Questions That Will Not Down

LAST SPRING your Editorial Board, at meeting after meeting, faced that high moment of an editor's life: the time when the blank pages of magazines yet to be call out, *"What are you going to do with us?"* The full answer to that question will appear only as the year goes on. We would like to call attention here to one part of the reply.

Members of the Board have for some time been talking about certain questions that crop up frequently. In fact, the Board listed fifteen such questions in no time, questions like these:

Can the church win youth? See the first discussion on this page and the articles in this special issue on Youth Evangelism. The answer is, *Yes.*

What are the hazards ahead in building new churches? Hazards in changing birth rates and in educational principles.

Is the pastor's membership class once a year *always* an adequate plan of recruitment? Are the members sometimes forgotten, once they are in "the church," as quickly as were those who came through the old-fashioned revival?

When, and how, are we going to get busy on helping church people to become Christian, not just in general, but in their vocations? What is a Christian doctor, or business man? How does he differ from others in the same line of work?

Can you lift the level of your educational program without doing the same for the whole church? Can Christian education thrive in a church that just exists?

Protestantism stands or falls in the community. Students of society tell us that sometimes the community contravenes everything that churches and character building agencies seek to do. If this is so, what does it mean for the churches in *your* community, and what can they do about it?

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One of these questions will be faced frankly, fearlessly, and, we believe, in a challenging and helpful manner on this page each month during the year. And many questions will just *have* to be followed up by an article, or by several articles, to carry further the important issue that has been raised. So, here, as elsewhere, the "tug of the future" is felt in all the plans that are made for your *International Journal of Religious Education.*

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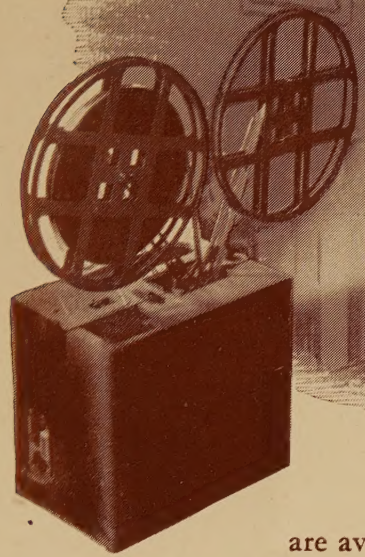

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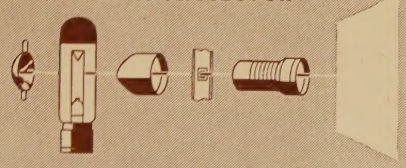

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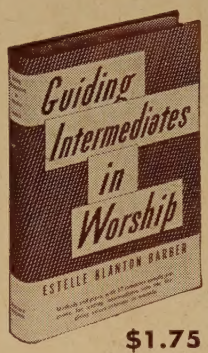

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